

THE PRESENT AGE.

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The things which are seen are temporal, but the things which are not seen are eternal.

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TRUE LOVE.

BY EPIES SARGENT.

How many blunder in mistaking passion, Mixed with a little sentiment, for love! Passion may lead to love, as it may lead away from love, but passion is not love: it may exist with hate: to often leads its victim blindfold into hateful bonds. Under the wild delusion that love leads. Love's bonds are adamant, and love a slave; And yet love's service must be perfect freedom.

Candor it craves, for love is innocent. But no enforced fidelity, no ties Such as the harem shelters. Dupes are they Who think that love can ever be compelled! Only what's lovely love can truly love. And fickleness and falsehood are deformed. Reveal their features, love may mourn indeed. But will not rave. Love even when abandoned.

Feels pity and not anger for the heart That could not prize love's warm fidelity.

SYNOPSIS OF A DISCOURSE DELIVERED BY LYMAN C. HOWE, AT WAUKEGAN, ILL., JAN. 24.

(Reported for the Present Age.)

RECIPROCAL INFLUENCES.

It is not easy to measure the influence and power of human life over other lives and circumstances, the bearing one mind has upon the destiny of another. Mind is the center of all power, the fountain whence all motion springs, the center of infinite circumference. The study of mind is the key to all other studies: when the understanding is redeemed in grace, the other departments of our being, physical, moral and social, are made partakers of the baptism. Once it was regarded as sacrilege to attempt to penetrate the mysteries of the human mind. Notwithstanding there were sages and metaphysicians who speculated concerning its phenomena, yet no sooner was instituted actual investigation into its hidden mysteries, than was raised the cry of "devil!" Phrenology, in its early days, was denounced as fatalism, as tending to destroy the individuality of man. Following close upon its track came another development, subtle and strange, known as mesmerism, variously modified under the phases of psychology, odic force, etc. Here was another monster, an innovation to upset and destroy the claims of godliness and the religion of the Bible. When the modern phenomena known as Spiritualism began to manifest itself, dealing not only with the forbidden inner mystery of human mind, but claiming to connect the phrenology and magnetism of earth with the phrenology and magnetism of heaven, a new devil had arisen in comparison with whom all the lesser devils shrunk into insignificance—nay, were even taken into fellowship with their recent foes to join the common combat against the newer innovation. As in the case of the previous enemies, the Bible was brought to the front to oppose and warn: "Be not wise above what is written!" "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Yet the Bible has in all ages had its interpreters who have added to and taken from its utterances.

The influence of mind upon mind is the key to the knowledge of the influence that comes from above. There is no getting outside of universal nature, no getting beyond eternal law, order, harmony. Even in apparent chaos law prevails, and that law urges chaos into order and harmony. In the structures of minerals, plants, and animal forms, throughout matter—is method, law; shall we not then judge that in mind, the evolver of matter, prevails a corresponding law and method? In infinite as in finite mind,

there is not one act or result but is fixed in eternal law. Many argue against this that it makes us mere instruments to be played upon by an invisible power. In a sense, so we are. Yet action is reciprocal, we act upon our surroundings proportionally no less than they act upon us. Suppose one of you could be placed in absolute vacuum, you could not evolve a thought; separated from nature not a sense of your being could act because it has nothing to act upon. As this law of reciprocity obtains in man the finite, the epitome of nature, the mirror in which God reflects himself, so does it obtain in God the infinite; God can no more get or exist without nature than nature can act or exist without God. In nature two forces exist—positive and negative. None—not God—has power to evade them, any more than he can annihilate himself. There are some things which are impossible to God; says the scripture, "It is impossible for God to lie." In other words we say: It is impossible for God to do aught that violates his own essential being. Every organ, every faculty, has its positive and negative polarization, and again, a group of organs, or faculties combined will, in the aggregate, relatively to another such combination, represent either one or the other of these forces. This law of reciprocating action between these two opposites, yet everlasting lovers—positive and negative—is the secret of the circulation of the blood, and not the blood alone but all the subtle forces of our being. It is by the association and reciprocal action of the different organs that make up the brain that thoughts are generated. Not a thought is born but already exists in embryo, capable of being born when acted upon by the requisite conditions, just as electricity may be brought into expression by the power of friction.

The measure of power of this positive and negative reciprocal action depends on adaptation. In the sense of adaptation, the saying is true that "like attracts like," as in the sense of positive and negative reciprocity, that other saying is also true that "opposites attract." In this world you may meet many opposites and but few so adapted as to inspire, strengthen, and develop the interior nature; therefore you need the touch of angelic fingers, the sympathy that enables the two worlds, earthly and spiritual, to lock hands, and one mind to enter into sympathy with another having the same plane of correspondence. Earth's capacities are symbolic of yours; you are her offspring and must repeat her laws in your being. How she reaches out through her atmosphere, refining more and more as it recedes till its rarified ether touches the sphere of other planetary worlds! how she depends upon the gravity of other orbs and locks round her heart the sustaining power of the sun! So does your soul's essence reach out to the spiritual world, and so do you gather around you the sun-hearts of heaven.

But after all, says one, of what value is all this—these crude exhibitions of familiarity between this world and the next? We answer, of what value is any study? Perseverance of days, weeks, months, years, finally unfolds its result, as one by one the mysteries disappear. By virtue of your need of each other your souls grow, and slumbering sentiment deep buried in the heart is quickened into activity. The commerce of reciprocal thought is not only beautiful and necessary between those of the same schools of thought, but between those widely differing. If great have been the benefits derived through material commerce by sea, lake, and railway, and through the intellectual commerce of social communion, who shall say that commerce with higher systems of souls, though weak and faltering at first, is not destined to evolve the greatest blessings to the human race?

Special Correspondence.

S. E. BRITTON, M. D.

PROGRESS OF LIBERALISM.

The steady progress of spiritual ideas, in and about the commercial metropolis, can not be doubted by any one at all disposed to notice the illustrations of the subject. The depravity of the great city, visible alike in its filthy lanes and splendid avenues, in the low dwellings of squalid poverty and the high places of political authority and titled power, can not suppress the light that at once unveils the deepest iniquity and points the way to a higher life. When the writer in 1852 first addressed the public through the columns of the *Spiritual Telegraph*, the opposition to all spiritual ideas was strong and general. The enemies of the truth were vigorous and venomous, and they pursued its fearless advocates with determined hostility and a bitterness of spirit only surpassed in those darker ages when political and religious ostracism was accompanied by a passport to another world.

Of course we are still called to witness some "grand and lofty tumbling" in connection with solemn rites and scientific assumptions. Occasionally some progressive teacher, becoming alarmed at the thought that he may have ventured too far, suddenly determines to take the back track like Osgood and Hepworth; but the great world moves on toward the adoption of a spiritual and scientific Rationalism. Such will be the ultimate faith and philosophy of mankind. What if deep shadows darken our path, and periods of stagnation and apparent retrogression discourage the man of limited vision and sensuous observation; there is no pause in that progress which is the common law of the world. On the great axle of the universe the wheels rotate but one way; and what human arm shall arrest the motion? The world moves and we may as well resolve to "go ahead," since the people are inspired by the spirit of David Crockett. The weak and irresolute may rest or remain inactive if they will; but the strong man will advance with a free, intrepid spirit, leaving behind those who are palsied by timid suggestions, and all others who may have determined to "stand still and see the salvation of God."

Men of thought! be up and stirring,
Night and day,
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
Into day.
Men of thought and men of action,
Clear the way!"

MINISTERIAL DEFECTION.

The renunciation of Rev. Mr. Hepworth has been rather freely discussed by the secular and religious papers. It is not, however, a fact of any great significance. The journals of the denomination, while wishing him well, do not appear to regret his departure. His limited culture, the want of clearly defined theological views, and his way of illustrating freedom of thought by a singular looseness of expression, did not exactly fit him for cordial fellowship in a ministry that represents the highest intellectual development in the country.

Mr. Hepworth's appropriate place is the rostrum, where he is most at home and most effective. He possesses talents of the popular order, but his best efforts exhibit a want of severe mental discipline. He will be sure to attract people that think there is more true religion in heat than in light, and all who prefer a new sensation to a calm judgment and clear understanding of the truth. The *New York Standard* of the 15th instant, reported his first discourse in Steinway hall. The writer has no means of knowing whether the report does justice to the speaker. If it does, no importance whatever can be attached to it as an exposition of his new views. It is rambling and incoherent, and might possibly remind one of the effervescence of small beer rather than the calm, clear waters of the river of life.

PROGRESS OF THE PULPIT.

Rev. Sumner Ellis, pastor of the Universalist Church and society in this city, is a generous and candid Christian gentleman, of too much refinement and culture to precisely suit the tastes of a large portion of his parish. We have here a thousand mechanics to one scholar, and a minister of more unseemly, with a percussion explosive and sledge-hammer style of expounding the word, is the man that appears to be wanted. (Moreover he must prove the *ism* or otherwise give it an airing every time.) They believe in the efficacy of thunder, especially of the theological kind. Lightning is too flashy and has no power to wake up the deep sleepers in Zion. Men who

think profoundly on religious subjects, and whose moral courage lifts them above the degrading servitude of public opinion and popular prejudice, are quite likely to respect the claims of the Spiritual Philosophy. Mr. Ellis is such a thinker, modest but independent; strictly rational, yet deeply religious. Some of his people have feared that he regarded Spiritualism with too much favor; and, accordingly, there was recently manifested a disposition to put him through the longer and shorter catenisms. The result of this experiment may be found in the writer's own report of his sermon, just made for the daily press of this city, and from which I extract a material portion.

REV. SUMNER ELLIS ON SPIRITUALISM.

Mr. Ellis observed that Spiritualism came in answer to a demand of human nature. The spiritual element in religion had been restrained and nearly extinguished. The world swung away from its spiritual center into an empty realm, where the immeasurable distances revealed no recent traces of angelic footsteps. Spiritual things become unreal; the idea of immortality was vague and dreamy; and coldness and skepticism prevailed. There were causes for all this in the long mal-administration of religious affairs. In Christ's conception of the world there were no desert spaces. He peopled the very air with spirits and angels. They signified his birth, and appeared on several occasions in the more critical periods of his life. Instead of vast unpeopled realms, desert solitudes and spiritual separations, Christ revealed the close proximity of super-sensuous and divine realities, and their influence on the faculties of the soul. He recognized the constant presence of the Father and, in his life, beautifully interpreted the mysterious sympathies that unite us with the unseen world.

But the perception of these things had been obscured. The age exhibited a strong tendency to a scientific materialism. Faith was being subverted by a skeptical and atheistical philosophy. The senses became supreme, and carried life away into their degrading captivity. But Spiritualism brought back to thousands the sense of the divine nearness. It came to annihilate the intervening spaces between our daily life and the objects of our highest aspirations. It called the faithless from their dreary abodes, the comfortless ones from the vicinity of a semi-pagan theology, and many classes came rushing out of the shadowy regions of a barren faith to the life-giving and truth-telling light of the spirit.

The speaker held that Spiritualism is a new departure from the Manichean Cave of existing theologies, that left men to contemplate God and heavenly things at such amazing distances as seemed to render their actual presence, and the blessing of vital contact and communion, impossible. He believed that Spiritualism had an important mission on earth. It may have been born in chaos and cradled in a manner, but separated from its incidental evils and stripped of all disguise it will be recognized as a child of God.

The particular feature that most impressed the speaker was the intimacy of the relations it recognized between the two spheres of being, and its unyielding conviction that a strong spiritual influence is breaking in upon us from the impinging world. We may build up an intellectual faith on the basis of ancient miracles, but no vital apprehension of sacred things. We must go further and rise higher if we would feel the living pulses of the Divine nature within. That life is most perfect that in its higher functions disengages itself most effectively from the shackles of temporal affairs, and the slavery of mortal passions and earthly pursuits.

Spiritualism is a forcible protest against a cold faith, an uncertain hope, a theology that chilled and crushed the tender sympathies of the human heart. Thousands, rising suddenly out of all the churches, have come together like a great army gathered in a night. While many are so intense in the expression of their individualism, that they break away from all existing organizations, not a few are found at home in the more liberal churches, accord in spirit, and devoted and faithful, in every good work.

Those Spiritualists who rest satisfied with the phenomenal phases of the subject will not be greatly benefited. They must ascend to higher levels,—from visible signs to invisible realities. The mountain before them, tangible at its base, has its invisible crest in the upper skies. While many of its votaries remain in the low region of the senses, and hence do not amend their lives, others have risen under its inspirations into the higher and purer realms of the spiritual and celestial life.

SPIRITUAL BALLROOMS.

There is a class of religious teachers who approach the spiritual heaven as a man up in a balloon. Whenever their spirits are exalted to such a degree as to overcome the strong terrestrial gravitation, in other words, when they are sufficiently inflated, they ascend into aerial regions and go angling after spirits and angels. But they seldom stay long up there, owing to the powerful attraction of the earthly nature. As soon as their gas is exhausted they inevitably come down in a hurry. If any such have been wakeful enough, during their spiritual peregrinations, to have made any discoveries they generally lose sight of the same on their way back, and so at last we find them empty.

Now it appears that a result not unlike this has followed Mr. Beecher's heavenly excursions. It is said that he knocked all hell out of his creed some time ago, not leaving so much as a single rafter for the Platonian birds to roost upon. The Universalists were greatly elated and thought the millennium had dawned at last. Then he began to preach Spiritualism, apparently in earnest. The secular press reported his radical utterances from week to week, and the evangelical churches were powerfully exercised in view of the new departure. Those Spiritualists who rest their faith on influential names rather than immutable principles—on a mere personality

instead of the truth (there are some such who, *ad captandum*, talk much and loosely, constantly citing the same witnesses on all subjects) were ecstatic in their joy. And even the pine tables at the altar of Plymouth Church performed a "round dance" before the illustrious convert, as "all the trees of the field" are said—in the hyperbolic language of the Hebrew poet—to "clap their hands" for joy! Selah.

But the chain of earthly influence is strong—how strong we may not say—but several men, as well as inanimate objects, are wont to yield to the sublimity attraction. Hence it follows that some people still

"DIVE AT HATS AND FASHION IN THE BUD."

The rocket that goes up, enveloped in a many colored flame, breaks in the revelation of its ephemeral glory and descends in darkness to the earth. So Beecher goes up, under the high pressure of his inspired moments, and thus he comes down when his afflatus gives out. According to the photographic reporters he preached Spiritualism with pious fervor and apostolicunction; but according to his own more deliberate pen-and-ink professions he doesn't yet believe it much. In the suggestive parlance of Young America, "One can't exactly, sometimes always tell," precisely what one does believe.

But such aeronautic explorers in spiritual realms afford rare opportunities for pleasant observation. Their power to enchant us, however, depends upon their distance or elevation. When they reach the purer atmosphere above they begin to be luminous with star-like scintillations. This is true in respect to the elements that form the most brilliant meteors. So long as they exist in the lower atmospheric strata they are dark as the earth from which they are eliminated, but when they reach the proper altitude they ignite and even dim the stars by the momentary splendor of their incandescent flames.

Such are the spiritual teachers who are here, and there, and nowhere—whose experience affords no solid foundation. When dressed for Sunday they are "caught up" and made to hear unutterable things; and then, they are abruptly let down through the week, into the murky sphere of our common life. They can not define the position they occupy; and if they could the definition would be rendered unsuitable by the next day's experience. In their vague conceptions the whole world of spirit is nebulous, and souls, like fire-flies, dance about in the illuminated mist, seeing nothing clearly and never touching bottom. Such is the present phase of Brother Beecher's development, and it grows more amusing continually. If there should be any rational prospect of his coming to an anchor on this side of Jordan, we will be pleased to take another observation.

WHAT NAST KNOWS ABOUT GREELEY.

Among the more important instrumentalities of political reform in this region it is impossible to overlook the *New York Daily Times*, first and most fearless in uncovering the immeasurable iniquities of the Tammany Ring; and the matchless pencil of Thomas Nast, whose prolific genius is constantly employed to illustrate the columns of *Harper's Weekly* which now has an average circulation of 160,000 copies. Having shown up the chief spirits of the Tammany tophet, in all their striking deformity, Mr. Nast is now fully prepared to pay his respects to the magnates of the Civil Service, some of whom are just now troubled with a *subsublimus tremor*. Those who claim to be serving the Government, while in fact they are doing mischief on their own account, had better gather up their photographs and get out of sight, or the man with the long, sharp-pointed pencil will some day draw them to the life.

Among the illustrations in *Harper's* last issue are two original cartoons in which Horace Greeley is the conspicuous figure in the foreground. In one, the great political apostate—the Lucifer of the Rebellion—is receiving "aid and comfort" from the eccentric genius of the *Tribune*, who has just affixed his mysterious cipher or hieroglyph to the bail bond. The former looks cold and stern, whilst the latter "meek as Moses" bowing low, with his Socratic head uncovered, wears an expression of serene and saintly submission.

The other cartoon represents General Grant, seated within the open door of the White House, quietly smoking his cigar while perusing the Report of the Committee on Civil Service Reform. Greeley, clad in the inevitable old white coat and a bad hat, stands outside, with his right hand full of Tammany fifth from a black pool at his feet. He is peering in at the door and his attitude bespeaks determination. It is no fault of the artist if the great journalist, with soiled hands and garments, looks particularly nasty. He is just ready to sling the mud at the President, who is too much absorbed in the business of *cleansing* the Civil Service to notice his assailant. The whole is entitled, "What I know about Horace

Greeley." The principal figures are graphically drawn and finely engraved, while the artist's purpose is admirably expressed. Mr. Greeley, by his remarkable services in behalf of all sorts of people, principles, policies, and parties, is presumed to have merited the distinction art has thus conferred upon him.

LIBERTY, LAW, AND LARGENY.

By the way, I notice that the masculine legislators of Wyoming, not feeling disposed to divide the measure of political influence with the ladies, recently repealed the law granting suffrage to women. But the gods and Governor Campbell appear to have come to the rescue. I extract the following passage from the message in which the Governor justifies his exercise of the veto power:

"In this territory women have manifested for its highest interests a devotion strong, ardent and intelligent. They have brought to public affairs a clearness of understanding, and a soundness of judgment which, considering their exclusion hitherto from practical participation in political agitation and movements, are worthy of the greatest admiration, and above all praise. The conscience of women in all things is more discriminating and sensitive than that of men; their sense of justice not compromising or time-serving, but pure and exacting; their love of order not spasmodic or sentimental merely, but springing from the heart. All these better conscience, the exalted sense of justice, and the abiding love of order, have been made by the enfranchisement of women to contribute to the good government and well-being of our territory. To the plain teachings of these two years I cannot close my eyes."

Gov. Campbell appears to comprehend the signs of the times, while the bearded and spurred law makers of Wyoming, who have done their best to rob the women out there, ought to be finally consigned to the purgatory of Old Bachelordom. If they are already wedded, they deserve to be hen-pecked for the remainder of their natural lives.

SPIRITUALISM IN LOUISVILLE, KY.

EDITOR PRESENT AGE: Your readers would perhaps like to know how Spiritualism is progressing in Louisville and other Kentucky towns. There is less crime in Louisville in proportion to population, and perhaps more Spiritualism than in any other large city in the country. The Spiritual Philosophy leaves every church, giving to it larger humanity and broader charity for other sects, and of the fifty thousand people who do not go to church, a large majority believe in the fatherhood of God, the brotherhood of man, the immortality of the soul, the relation of cause and effect that exists between sin and suffering, and the progress of the soul in the different stages of its existence. All who have candidly investigated spirit manifestations believe that sometimes spirits manifest their existence and communicate their thoughts. Only one of these points is vigorously denied by the orthodox clergy of Louisville. They will not in public deny the possibility of the occurrence of the same signs and spiritual gifts that existed in apostolic times, though they seek to discredit all statements of such fulfillment of Bible promises. The main force of their attacks upon Spiritualism when they do attack, is directed against the doctrine that the violation of any physical or moral law results in suffering and that no dodging can avoid such results or impute a soul's wickedness or goodness to any other soul. Under the Hebrew system they would have preached that the guilt of adultery, theft, or murder, could, on a certain day, be placed upon the soul or body of a billy goat and carried off into the wilderness, leaving the souls of the adulterers, thieves, and murderers as pure as those of angels. They do not now believe that moral guilt can be transferred to a billy goat, but they do preach that Christ, being righteous, makes the worst of sinners holy and at once fits them for heavenly glory, if they believe on him.

A few days ago I was going to Lexington and chanced to get into conversation with one Fish, a Baptist preacher, who is a state agent for Sunday schools. We had not talked together more than ten minutes when he declared his opinion that Spiritualism was the "concentration of all abominations that can emanate from the pit of darkness." I wanted him to explain, if Spiritualism was so bad and induced so much badness, how it was that in all our jails there were a hundred believers in orthodoxy to one Spiritualist; how it was that of the keepers and inmates of the houses of ill-fame, gambling halls, and grog shops, there were a hundred who denounced Spiritualism for one who believed in it; how it was that there were ten orthodox preachers in state prisons for one Spiritualist convict. The Rev. Mr. Fish felt that he was not in his right element and confessed his inability to explain except by saying that the anti-Spiritualists in jails, houses of prostitution and grog shops, did not live up to the creed in which they believed. When we parted I shook hands with him. (Concluded on Eighth Page.)

NIGHT.

BY ALICE GERTY.

Night on the mountain—beautiful night!
The bright stars are beaming with silvery
lights,
And the pale crescent moon, sailing calmly
on high,
Looks down on the earth from her home in
the sky.
Oh, the sunniest day has no lovelier
sight,
Than the tranquil repose of the beautiful
night.
Night in the valley—the tall forest trees
In whispers reply to the voice of the
breeze.
The streamlet glides softly amidst its green
bowers;
The air is perfumed by the night-blooming
flowers;
And the song of the bulbul, the fire-fly's
light,
Proclaim through the valley, night, beautiful
night.
For soon—far too soon—comes the loud
busy day;
Slowly and sadly the stars fade away,
As if even they, in their glory, could grieve
A world of such exquisite beauty to leave;
But with eve they'll return, and their pure
holy light
Long, long shall illumine the beautiful night.

For the Present Age.

DEFINITIONS.

SPIRITUALISM, SPIRITISM, &c.

BY A. E. NEWTON.

It is very gratifying to see the PRESENT AGE undertake the needed work of defining some of the common words used by Spiritualists, for it gives rise to the hope that the era of vagueness, confusion and chaos is approaching its end. Yet I am not able to see that the proposed definitions of the words *Spiritualism* and *Spiritualist*, *Spiritism* and *Spiritist*, as given in the *Age* of Jan. 6th, indicate a sufficient difference in meaning in these correlative terms to justify their use as distinctive designations. Two of these words are thus defined:

SPIRITUALISM—"the universal, unitarian, system of science, philosophy and religion, recognized and believed in by Spiritualists as such."

SPIRITISM—"the fact, knowledge, and science of Spiritualism."

Doubtless the able and critical editor who proposes these definitions had in mind some well-defined distinction which he intended to express by these different phrases; but I submit that to common minds (like my own) the distinction expressed is very nearly "without a difference." By some the terms have been used as synonymous and interchangeable; nevertheless the words are etymologically distinct, and capable of expressing widely distinct ideas; and, moreover, they are needed, as I will hereafter show, to designate two different domains of inquiry and belief. The same remarks apply to the definitions of *Spiritualist* and *Spiritist*, as given; viz:

SPIRITUALIST—"one who has 'a knowledge of the phenomena induced by spirits; a belief in the control and communication; a comprehension of the logic of these facts as developed in a harmonious philosophy, and an experience of the religion of humanity.'"

SPIRITIST—"an investigator, student or professor of Spiritualism."

If any essential difference is indicated by these two definitions, I am unable to draw the line of distinction—since a "professor," according to common usage, means a teacher of any system of ideas, which ordinarily implies both a "knowledge," a "belief," and a "comprehension" of what he teaches.

Now it is obvious to every one, or will be on a moment's reflection, that the grand movement of our time having its origin in spirit-manifestations, has opened up two quite distinct though intimately related departments of inquiry and thought. First, we have the demonstrated existence of SPIRITS as personal entities, their powers of communication and of making other manifestations of their presence, and the questions of the nature and origin of spirits, natural immortality, the spirit-world and its relations to this world, etc.—embracing what may be termed the *NATURAL SCIENCE OF SPIRIT*, considered apart from all questions of morals, religion, reform, etc. Secondly, there is the whole broad field of inquiry and speculation concerning morals, religion, philosophy, and the practicability of reform in all the departments of life, under the light now beaming from the spirit-realm.

Many persons have become interested in the first phase of the gener-

al movement, and convinced by its phenomenal or scientific aspect, but have not for various reasons, chosen to go farther. Others have gone forward to propound various theories of ethics and philosophy, and schemes of reform, more or less fragmentary and incongruous, which they conceive to be the logical out-come of the spirit-movement. Doubtless there will yet be evolved a comprehensive system of moral, religious and practical truth, a Philosophy of Life having its basis in the spiritual nature of man, and applying to all the relations, conditions, duties and concerns of human existence.

For these two distinct departments of thought, or stages of progress if you please, and for the persons occupying them, distinctive designations seem desirable. The term *Spiritualism*, sometimes with the qualifying adjective *modern*, has in this country been loosely and not very considerably used to cover the whole ground both of fact and philosophy, not excluding various crude and unspiritual theories broached by persons calling themselves Spiritualists.

Now, this word *Spiritualism* had a well-defined meaning long before a single rap was heard at Rochester, and its etymology ought to have saved it from some of the "base uses" to which it has been applied. It is made up of the adjective *spiritual* (which always implies refinement, purity, and like qualities, generally with a moral significance), with the suffix *ism*, meaning doctrine, belief, or system of doctrines and practices. It was first applied to the refined and abstruse doctrines and exalted spiritual experiences of the mystics of the sixteenth century, who claimed immediate impressions from the Divine Spirit; afterwards to the subtle idealistic theories of Berkeley and some of the German metaphysicians of the last century; and more recently to the views of a class of religious people in this country who held to what they deemed the *spirit* rather than the letter of the Bible, and believed in present inspiration from the Divine Spirit. Thus the term *Spiritualism* in accordance with former usage, as well as its own structure, applies more properly to a system of doctrines and duties, or of practical philosophy and religion, than to a mere fact or group of facts; while its full etymological meaning implies the opposite of materialism in philosophy; of formalism, ritualism, and legalism in religion; and of sensualism in morals.

Seeing the need of a more discriminate use of terms, and observing that the French investigators had adopted the term *SPIRITISM* to denote their belief in spirit-existence and spirit-converse, and the word *SPIRITISTS* to designate believers in these facts, the writer of this more than twelve years ago, proposed at a general convention of Spiritualists held at Plymouth, Mass., the adoption of the same terms for substantially the same purposes in this country, discriminating between them and the terms *Spiritualism* and *Spiritualist* respectively. My associates, however, did not at that time appreciate the desirableness of such a discrimination, and the proposal was not adopted.

Recently, these terms appear to be coming into use, though not with that uniformity of meaning which is desirable. As my contribution to the desideratum of correct and uniform definitions, I propose the following for these and some other cognate words.

SPIRIT.—1. *In common parlance*: A personal intelligence not clothed with a physical body, irrespective of moral character or qualities. 2. *As applied to a part of the human being distinct from body, mind, or soul*: The immort essence or universal element of being, sometimes termed the *PURE REASON*, which is morally pure and incorruptible, partaking of the same essence with the Infinite Spirit.

SPIRITUAL.—Pertaining to or partaking the nature of the (immort) spirit; refined, pure, divine. (Sometimes applied also to that which is refined or subtle, without reference to moral quality.)

SPIRIT-WORLD.—The world or state in which spirits exist, regarded as a whole, without distinction as to char-

acter or quality (equivalent to "hades," "place of the departed," etc.)

SPIRITUAL WORLD.—That sphere, condition, or department of the spirit-realm which is occupied by spirits who have come into harmony with spiritual law.

SPIRITISM.—The doctrine, belief, or fact, that spirits exist about us, can converse with us, and produce various sensible phenomena; together with the practices which grow out of this belief.

SPIRITIST.—One who believes in Spiritism, or practices spirit-converse.

SPIRITUALISM.—*In general*, any system of doctrines or philosophy which (in opposition to materialism) recognizes the essential spiritual nature of man, his susceptibility to influences and impressions from spiritual beings, and the participation of such beings to any extent in the affairs of mankind or the phenomena of nature. *More strictly*, for modern use, that universal system of philosophy, ethics and religion, based on the known spiritual nature, capabilities and relations of man (both in and out of the physical body), which recognizes the *spiritual* as the potential and guiding element of the universe, and aims to harmonize human action with the pure promptings of man's spiritual or highest nature, or which is the same thing, with the Universal Spirit.

SPIRITUALIST.—*theoretical* one who believes in the theory of Spiritualism; *practical* one who seeks to exemplify the logical results of Spiritualism by a life in accord with spiritual laws.

These definitions are commended to the careful study of the thoughtful, without further remark.

ANDOVER, MASS.

ACT PROMPTLY!

In the opening lecture of this first number of the third volume of *The Index*, I have given my views with great plainness on a matter that cannot be too earnestly considered. "Eternal vigilance is the price of liberty." I now propose a *flow*—immediate action. Let every man and every woman who is opposed to the adoption of the proposed Christian amendment of the United States Constitution send to me his or her name, and the names of as many others as can be obtained for the same purpose, authorizing me to append these names to the following counter-petition which I propose to keep open for signature at *The Index* Office in Toledo until the proper time shall come for forwarding it to Congress. As soon as the Christian petition is sent in, a counter-petition will thus be on hand, I trust most numerous signed, to show both to Congress, and the people that this retrograde "reform" will be met with prompt and vigorous protest.

No friend of human freedom should hesitate or delay in the matter. Let the people speak so loudly and so promptly that the forthcoming Cincinnati Convention shall be the last ever held for the purpose of destroying our great constitutional guarantees of free thought, free speech, and a free press. Roll up the list of names to thousands and tens of thousands. Let it be a cause of lasting regret to every liberal who neglects to send his name that he thus leaves undone the duty he owes to his country and the world. I hereby affix my own name to the above petition, and am resolved at the proper time to send it to Congress, even though it should have to go solitary and alone. It shall never be said that the Christian petition was sent to Congress without a resolute protest from at least one man in these United States.

I respectfully ask every editor in the land who receives a copy of this number of *The Index*, and who is willing to help me in this plan, to publish the above petition, and to state to his readers that signatures to it should be immediately forwarded to

FRANCIS E. ABBOT,
Editor of *The Index*, Toledo, O.

[We cheerfully comply with the request to publish above, and earnestly appeal to our readers, to act as suggested by the significant title. We ask them to read the petition to their neighbors and send names to Mr. Abbott or to myself. We shall prepare a like petition which will be kept in our office awaiting signatures. We would further suggest that our friends copy and circulate the petition and forward as requested.]

THE thoughts which we harbor within us, and which go but through the doors of our mouths and our hands, determine our real characters.

MEASUREMENTS OF MANHOOD.

BY REV. HENRY WARD BEECHER.

Truth is not to be set aside or violated for the sake of a self-imposed and pretentious humility. For a man to say of himself all that is bad, indiscriminately, or to say generically that he is less than the least, that he is the lowest, and that he is altogether unworthy—this is to violate the truth; this is to set at naught conscience in one of its most important applications. There is a duty of self-knowledge; for, otherwise, how shall one know whether he is growing or shrinking? How shall one know whether he is following the commands of his Master, or simply the impulses of his own selfish nature; how shall there be aspiration; how shall there be any form of genuine spiritual culture, if there be not some idea of what one is, of what he has done, and of what he must do?

Is it needful for the husbandman to know the extent of his territory; is it needful for him to know its capability of producing harvests; is it needful for him to know which part is rich and which part is poor; is it needful for him to know what has been the rotation of his crops—must a man know all these things for an outward husbandry, and is spiritual husbandry, to be founded in pretentious ignorance, as if one's merits were in proportion as he covered himself with depreciation or over-landation? You are not called to think more highly of yourself than you ought to think; you are not called to think of yourself as more insignificant and more unworthy than you really are; you are commanded to think *soberly*, reasonably, in conformity with facts and things as they exist.

Until men lay aside partial and false measurements, they can never attain to a rational estimate of themselves; and, therefore, cannot know what most they need, nor how best to apply the various instruments of instruction or education.

It is true that we should not carry self-consciousness with us every hour. It is true that we only weaken ourselves when we attempt to keep our hand upon the pulse of the heart or of the life. Yet, one may come to a general estimate that shall be the foundation of all the processes of moral culture which he is to follow out.

It is not wrong for a man to know whether he is a good lawyer or not. It is not necessary to humility that a man who stands second to none at the bar should say of himself, "I always feel myself to be a very poor lawyer!" You do not, and you ought not to; and, if you have never compared yourself with your fellow men, and thought what your relative position is, you have never thought enough about it. A man has a right and it is his duty to think of himself as he is. Here is a fact, as much as any other fact in the world; his faculties are all facts; and there are moral reasons why a man should have a sober estimate of what he is and has been, of what his social relations are, and of what his relations are in business and professional life.

These estimates are not incompatible with true humility. Indeed, they are indispensable to a true humility. A man may know how he is in comparison with his fellow men, and yet be perfectly humble.

If a man find that, on the whole, he thinks faster and more accurately than his partner; if a man find that he has a more delicate sense of truth than his partner, is he bound by humility to pretend that he does not know it? If in the execution of business, one man sees himself more successful than another, is it necessary to humility or a proper appreciation of himself that he should pretend that he does not see it? If God has given a man great power, must he make believe that he does not carry power? If a man has the gift of speech, must he seem ignorant of it? Must Homer, for the sake of humility, say, "I cannot sing"? Or, must Milton, in order to be modest, believe that he did not speak in immortal numbers? Or must Shakespeare, if he would be manly, suppose himself to be but a common man? If one can organize forces in society, if he is a leader among men, if he finds himself producing effects on every side, there is a reason why he should not think of himself more highly than he ought to think; but there is no reason why he should not think of himself as highly as he ought to think and should not know what facts are.

I would, therefore, clear away the false impression which exists that it is wrong for a man to think of himself as he is. We never laugh at or ridicule any one who says, "I am six feet high;" but, if a man should say, "I am comely," every one would call it conceit. We never smile at a man who says of himself, "I can lift three hundred pounds;" but if a man should say, "I am far more skillful and a better executant than that man," we should think that he treasured on the ground of conceit. In other words, we allow a man to estimate all his physical qualities; but the moment he begins to form an estimate of

his intellectual and moral status we begin to think he is tending in the direction of conceit, especially if it be a judgment that is formed by a comparison of himself with those who are around about him. As if a man were bound to think that another man is superior to him, who is not! Let every man think of himself as he ought to think.

Scientific.

For the Present Age.

GEOLOGICAL SKETCHES.

NUMBER XV.

BY PROF. E. WHIPPLE.

Leaving the silurian strata, we pass to another portion of the rocky record, made at a later date, called the devonian age; and here we find additional evidence that the surface of our planet was passing through a series of progressive changes which approximate an assemblage of conditions favorable to the existence of terrestrial life. The undulations of the earth's crust became more marked; the oceanic basins became deeper and more restricted in area; the lands were extended and diversified; mountains began to raise their crests above the waves; rivers of small extent drained the gentle slopes. Everywhere a slightly more specialized character of the surface was wrought. The devonian formation was originally named by Murchison, who found it largely developed at the surface in Devonshire, England, since which time rocks of the same age all over the world receive the same designation. The New York geologists have classified the subdivisions of the devonian in ascending order, into *Oriskany sandstone*, *Corniferous group*, *Hamilton group*, *Chemung group*, *Catskill group*.

Space will not permit my giving a detailed description of each of these subdivisions, and I will therefore limit the survey to general remarks on the rocks and fossils of the devonian age.

Like all the earlier strata, the rocks of the devonian age have a large geographical range over North America, their distribution lying mainly south of the outcrops of the silurian. Moreover, it will be borne in mind that the deposition of rocks during these early ages was not confined to the areas of their outcrop at the surface. On the contrary they are nearly universal, overlying each other, the edges of each stratum receding at a greater or less angle of dip, the greater part of the same being out of reach beneath others, but all presenting exposures over limited regions. The later the formation, the more restricted was the territory of its original deposition, and hence portions of the older strata have been left permanently uncovered. The devonian series are surface rocks over Southern New York, Northern Pennsylvania, Northern and Central Ohio; at Rock Island, Ill.; Independence, Iowa; Austin, Minn.; Louisville, Ky.; and many other regions which I have not space to designate.

The rocks and fossils of the devonian indicate that during the period of their deposition, the sea was very shallow toward the north in the vicinity of the old silurian shores, and somewhat deeper toward the south, though no great depths prevailed anywhere over the areas now occupied by North America. Extensive coral reefs were formed so near the surface that they were washed by the waves and partially ground up and made over into compact limestone. One of these old reefs presents a magnificent display at Louisville, where the falls of the Ohio wash the Corniferous limestone, exposing to view large branching corals, favosites six feet in diameter, the spines and scales of fishes, all attesting the abundance of life which prevailed in the old devonian seas. The occurrence of ripple marks on the sandstone, sun-dried cracks in hardened mud and shale, are evidence that low sandy shores and extensive mud flats existed, which have since been reclaimed from the sea.

Where the Alleghanies and the Rocky Mountains now stand, there were only low islands, coral reefs, and shallow waters while devonian strata were accumulating. Marine strata, so late as the cretaceous, cover the slopes of the Rocky Mountains at an elevation of thirteen thousand

feet above the sea, the fossils prove them to have been once the ocean and subsequently to the position they now occupy. The age was therefore characterized by a limited area of land, and of mountains, and a uniformity of the climatic conditions.

The life of the devonian age shows two conspicuous steps of progress—the introduction of land-plants and fishes. The former belong to groups—the *acrogens*, highest, flowerless plants, and the lowest among flowering plants. There were no grasses carpeting the ground, no trees that grew by al additions, accumulating in concentric rings, such as characterize modern forest trees.

The fishes of the devonian are the earliest representatives of the vertebrate division, and they are so numerous that this has been characterized as the age of fishes, and fossil relics reveal a type very divergent from that which prevails among their modern representatives. They were compound in structure, uniting the characters of the articulates, and reptiles. D. (not "Manual of Geology," page 100) "These early fishes have strong characteristics, as Agassiz has observed, and they were thus comparative types, foreshadowing the class of fishes afterwards created."

These fishes also had vertebral tails, the vertebral column extending into the upper lobe of the caudal fin, instead of terminating at its base with the body, as in most modern fishes. The tail was also unlobed, the upper portion being erect, and sometimes laterally compressed and disposed in a form analogous to the caudal appendage of some reptiles. They still further approximated to the form of the modern bony fish, and in the disposition of the bony joints at the junction of head and neck, which were basally socketed, admitting of some motion of the head. Moreover, the scales were cartilaginous, and the armor developed into a rudimentary Agassiz has classified fishes in orders, according to the position of their skeletons and dermal integument. First, the *placoids*, some called *selachian* or cartilaginous. They have a rough skin called *green*, composed of minute pieces which rise to a point at center. The term *placoid* is derived from the Greek *plax*, a plate, scales of this order are disposed in heavy plates, forming a kind of armor and hence the name. The *ganoids* and rays are modern examples of this order. Second, *ganoids*, including the gar-pike and sturgeon. Scales are usually hard bony plates, externally enameled, presenting a brilliant aspect. Hence the name *ganoid*, which is derived from the Greek *ganos*, meaning splendor. Their skeleton is cartilaginous in some species and more completely ossified in others. The ancient fishes belonged to this order. Third, the *osteichthyan* or common fishes, others named *teleost*, or complete bones, including the perch, salmon, and all common fishes. This latter order was introduced until the secondary age.

Among the characteristic fishes of the devonian was the *pleronichthys*, a ganoid with wing-like appendages which were expansions of the pharyngeal fins; it was provided with a cartilaginous skeleton and the body covered with scales which were developed into firm plates, encasing the animal in solid armor. The tail was disposed in annulations or rings, reminding us of the old silurian *trilobite*. It therefore had features common with two distinct divisions together with those in the next higher class of its own division—the *trilobites*, articulates, and reptiles.

Geologists are not unanimous in their opinion regarding the date of the earliest fishes. Thus, Agassiz, in his "Sketch Book," page 55, says: "Though we have not found any complete specimens of silurian fishes, disconnected remains are scattered abundantly in the early deposits."

Dana says in his "Manual,"

272: "There is another point in which the Corniferous period [second subdivision ascending order of the devonian] is distinguished from the American paleozoic history. It contains the earliest fossils thus far discovered, of fishes."

As Agassiz is the best known authority on the subject of fossil

not be surprising should further researches verify his affirmation. Dates assigned to many of the life-forms have been revised, and will require still further revision as investigations become thorough. To the uninitiated it seems quite impossible that the isolated fragments of bone, teeth and scales of fishes that littered through the rocks, from tests of shells and impressions of scales which are the only remains of the old life-forms, the geologist should be able to effect a systematic classification, and construct a coherent system, which should restore to our minds a correct picture of the long succession of beings that peopled the globe in geological times. But we quite forget that there are thousands of facts which escape common observation, and are nevertheless known and used by those who make them the basis of special study. Cuvier, for example, saw greater depth of meaning in the soil, the mines, the forests, and the rivers of America than the innumerable populations that he dissected were able to discern. With more penetrating wisdom he looked forward to coming centuries and beheld the prospective fruits of well directed forces. And so the discerning man of science masses the assurances of knowledge that have accumulated for ages, and from an altitude thus gained he surveys the world, interprets its facts, and eventually discovers where the distant fragments fit into a unitary scheme.

Not many years since Agassiz was lecturing to his class in natural history, when one of his students presented him with a scale of a fossil fish of unknown species. No fishes bearing such scales had been previously discovered. After scanning the scale for a moment, the professor turned to the black-board and sketched a diagram of a fish, remarking that this scale probably belonged to a fish of that form. The diagram was preserved, and a few months subsequent a fossil fish was discovered bearing the same kind of scales. On comparing it with the diagram it was found to be almost perfect for simile. Here was a simple scale, the only clue that guided the naturalist in restoring the complete form. How did he do this? The answer by following nature. All the facts have a meaning if we know how to get at it. Every part of an organic structure bears a significant relation to every other part. We should not infer if we found the jaws of a tiger associated with the teeth of a horse, that they all belonged to the same animal. If there are claws to tear, it is certain that the animal that has them, is also provided with a dental apparatus to correspond. So in like manner the scale of a fish is an index to its general form and structure, though the passer-by would not be able to point out all the analogies. Men who, with a natural aptitude for classification, like Agassiz, make a particular branch of nature a special study, are able to make truthful generalizations and mark the leading events of the accomplished past where ordinary minds would be utterly bewildered.

Murchison has devoted a large part of his life to the study of the silurian rocks and their contained fossils; Lyell to the study of the fossils of the tertiary; Mantell to the study of the reptiles of the secondary age; Audubon to the study of birds; Cuvier to the investigation of mammals; Morton to the study of the races of men. And so by the combined labors of many great men, each engaged with his own speciality, geology has become the symmetrical body of knowledge that challenges the admiration of the world.

Professor Agassiz has already more than fulfilled his anticipations, not in finding an Ammonite or a Saurian, but in the discovery of a genuine fish-nest, floating on the open sea, with its living freight. On the way to St. Thomas, searching among masses of detached algae for evidence of earlier rock-attachment, he observed a curious ball of gulf-weed, *Sargassum*, whose branches were knit together by elastic threads, beaded at intervals or in clusters, which he at once recognized as a nest

and full of eggs, not occupying the central cavity of the structure, but scattered throughout its mass. Each one of these revealed, under an ordinary lens, two large eyes on the side of the head and a tail bent over the back of the body, as the embryo uniformly appears in fishes shortly before hatching. Removed to a jar, in two or three days they began to be active, and in a short time developed the dorsal cord, with its heterocercal bent, the caudal fin with its rays and blood currents on the yolk bags. By microscopic comparison of pigment cells of the skin with living specimens of young deep-sea fishes, the little embryos proved identical with *Chirocentrus pictus*, Cuvier. As indicated in its name, this species has fins like hands, the pectoral being supported by prolonged wristlike appendages, and the ventral resembling rude fingers; so that the question suggests itself, Are not these peculiarly constructed fins employed in building the nest? So far from requiring coast shallows for its reproduction, we have here an instance of a fish making use of living algae, closely woven together, as a receptacle for its young, food, and shelter in the same material—a veritable fish-cradle, rocked on the bosom of old ocean!

Phenomenal.

For the Present Age.

WHAT I SAW AT DR. SLADE'S.

BY E. A. PALMER.

On the evening of Jan. 9th, between the hours of seven and eight o'clock, in company with my wife, I called by appointment at the residence of Dr. Slade, 210 W. 43d St., New York City. We were ushered through the hall, up one pair of stairs into a room adjoining the one for seances, which is the rear and south one of a suite of three. After a little delay the doctor appeared, and we, in his company, passed into the "ghost room," which is by no means at all formidable, being nothing more nor less than an ordinary room about fourteen feet square, connecting with the adjoining room by folding glass doors and furnished in a substantial and comfortable manner. The sliding doors were draped with crimson rep., as also were the two windows, having a southern outlook. The doors are directly opposite the windows. A small, common black walnut table with chairs, wardrobe, sofa, and desk, all of ordinary style and manufacture, comprised the entire furniture of the room. Upon entering the room the doctor placed the table nearly under the gaslight and almost in the center of the apartment; he then drew the doors and pinned the drapery together, so as to entirely exclude the rays of light which streamed in through a crack between the doors, from the adjoining room. The gas was then turned down, but not sufficiently low to prevent us from seeing clearly and distinguishing perfectly everything that could take place in or about all parts of the room.

My wife and myself, at the doctor's request, seated ourselves at the table, with our backs to the windows, our faces toward the folding doors. The doctor then took hold of a piece of stout common linen twine, which, together with some innocent looking black cambric, lay upon the sofa on the west side of the room. One end of this cord was already attached to the wall of the room about five feet from the floor, the other end he carried across the room from west to east and secured upon the opposite wall; the piece of black cambric proved to be attached to the string and was suspended from it. It was about five feet long and three feet wide, and formed a curtain of these dimensions, hanging about midway of the room. It came in contact with and hung below the edge of the table. About a foot from the top of the curtain was an aperture, about twelve inches by ten. As you will see, our position was such that we were looking across the table, through the aperture and upon the drapery covering the doors and forming a dark background for whatever should appear between us and the doors.

These simple arrangements completed with no preparatory mummeries, no impressive juggling, the doctor took his seat at the unoccupied left hand side of the table somewhat nearer, of course, than ourselves to the curtain, and waited for—"we knew not what." We all placed our hands upon the table, which besides

a common slate and pencil, were the only objects upon it. We sat quietly with our eyes fastened upon the opening, and every sense upon the alert, for perhaps three minutes, and one who has never thus intently looked and watched can have no conception how intensely alive and perceptive one's faculties may become. Suddenly, and without any movement on the doctor's part, without the withdrawal of either of his hands, the whole opening in the curtain became luminous and could be clearly and distinctly defined; instantaneously almost, there appeared the tips of fingers sliding gradually up from the lower edge of the open space, till what appeared to be the hand of a young and delicate woman came into full and perfect view. The hand was finely and delicately formed and was outstretched with the palm toward us, the fingers were separated and had a rosy, healthy look, identical with that of a mortal hand. It was projected through the aperture twice toward us, when the doctor, with a start and a convulsive clasp of our hands, said, in nervous tones: "It is coming to you." He did not remove his hands. The hand and light disappeared from the opening and simultaneously appeared close to me, between my body and the table, there being about six inches of space. Upon this nearer view it presented precisely the same appearance as before; it soon vanished, but manifested its form and presence by gently touching us upon different parts of our person. For an instant all was quiet, when the doctor was suddenly seized by Owosso, his Indian guardian, who readjusted the light, and assured us that we should see much more and directed us to tell his medium to hold the slate for a communication. The doctor then regained his normal condition. Almost instantly a rustling of the curtain was heard, the opening again became filled with a soft, hazy light, and the gray head of a man began slowly to rise from the lower edge of the opening. It came up gradually and naturally until the whole head and face were clearly visible. It was the countenance of a noble looking old man, once seen never to be forgotten; hair and beard plentifully sprinkled with gray, indeed almost white; the features grand and majestic, and impressed me with the belief that I looked upon the face of one of the sages of old.

After seeming to look very intently at us and for a sufficient length of time for every lineament to impress itself upon my mind, it withdrew. We asked if it would come again. Owosso again influenced his medium and said: "We are gathering power and will try to reproduce it." Shortly we heard as before the peculiar rustle of the cambric as though some object was being drawn against it; it swayed back and forth as though pressed by something invisible to us, and as before the "old man" appeared—this time with features more clearly defined, and looking in every essential like a living, breathing being. Seemingly not content with remaining quiet for our inspection, he thrust his head quite through the opening toward us and nodded kindly and pleasantly several times; two minutes now elapsed before the head was withdrawn, giving us time to criticize and study it in all the details. Upon its being withdrawn a peculiar and inimitable rustling sound was heard, produced by the beard coming in contact with the stiff, glazed edge and surface of the cambric. We were then told by Owosso that their material was exhausted and no more faces could be produced. With the promised communication upon the slate and an arrangement for another seance, the interview terminated. We staid to see the table moved back from its place, the string taken down, and the cambric curtain laid upon the sofa, and then, with a cordial grasp of the hand from Dr. S., we bade him good night.

How vast is the power of spirits! An ocean of invisible intelligence surrounds us everywhere. They cause men to purify and sanctify their hearts. How important that we should not neglect them.—*Confucius.*

PHANTOM LIMBS.
It has long been known to surgeons that when a limb has been cut off the sufferer does not lose the consciousness of its existence. This has been found to be true in nearly every such case. Only about five per cent of the men who have suffered amputation never have any feeling of the part as being still present. Of the rest there are a few who in time come to forget the missing member; while the remainder seems to retain a sense of its existence so vivid as to be more definite and intrusive than is that of its truly living fellow member.

A person in this condition is haunted, as it were, by a constant or inconstant fractional phantom of so much of himself as has been lopped away—an unseen ghost of the lost part, and sometimes a presence made sorely inconvenient by the fact that while but faintly felt at times, it is at others actually called to his attention by the pain or irritations which it appears to suffer from a blow on the stump or a change in the weather.

There is something almost tragical, something ghastly, in the notion of these thousands of spirit limbs haunting as many good soldiers, and every now and then tormenting them with the disappointments which arise when, the memory being off guard for a moment, the keen sense of the limb's presence betrays the man into some effort, the failure of which of a sudden reminds him of his loss.

Many persons feel the lost limb as existing the moment they awaken from the merciful stupor of the ether given to destroy the torments of the knife; others come slowly to their consciousness in days, or weeks, and when the wound has healed. But, as a rule, the more sound and serviceable the stump, especially if an artificial limb be worn, the more likely is the man to feel faintly the presence of his shorn member. Sometimes a blow on the stump will re-awaken such consciousness; or, as happened in one case, a reamputation higher up the limb will summon it anew into seeming existence.

In many the limb may be recalled to the man by irritating the nerves in its stump. Every doctor knows that when any part of a nerve is excited by a pinch, a tap, or by electricity (which is an altogether harmless means), the pain, if it be a nerve of feeling, is felt as if it were really caused in the part to which the nerve is attached. A similar illustration is met with when we hurt the "crazy bone" behind the elbow. This crazy-bone is merely the ulnar nerve, which gives sensation to the third and fourth fingers, and in which latter parts we feel the numbing pain of a blow on the main nerve. If we were to divide this nerve below the elbow, the pain would still seem to be in the fingers; nor would it alter the case were the arm cut off. When, therefore, the current of a battery is turned upon the nerves of an arm-stump, the irritation caused in the divided nerves is carried to the brain, and there referred at once to all the regions of the lost limb from which, when entire, these nerves brought those impressions of touch or pain which the brain converts into sensations. As the electric current disturbs the nerves, the limb is sometimes called back to sensory being with startling reality.

On one occasion the shoulder was thus electrified three inches above the point where the arm had been cut off. For two years the man had ceased to be conscious of the limb. As the current passed, although ignorant of its possible effects, he started up, crying aloud, "Oh! the hand, the hand!" and tried to seize it with the living grasp of the sound fingers. No resurrection of the dead, no answer of a summoned spirit, could have been more startling. As the current was broken the lost part faded again, only to be recalled by the same means. This man had ceased to feel his limb. With others it is a presence never absent save in sleep. "If," says one man, "I should say I am more sure of the leg which ain't than of the one that are, I guess I should be about correct."

Abstruse mishaps sometimes remind men of the unreliability of these ghostly members, which seem to them so distinctly material. In one case, a man believed for a moment that he had struck another with the absent hand. A very gallant fellow, who lost an arm at Shiloh, was always acutely conscious of the limb as still present. On one occasion, when riding, he used the lost hand to grasp the reins, while with the other he struck his horse. He paid for his blunder with a fall. Sensitive people are curiously moved by the mental shock which comes from such failures of purpose. In one case, the poor fellow, at every meal for many months; would try to pick up his fork, and, failing, would be suddenly seized with nausea; so that at last his wife habitually warned him.

How remarkable must be the sense of the existence of the part lost to be gathered from the fact that even after twenty or thirty years men are sometimes deceived by this sensation

into acts which are founded on a moment of deception as to the presence of the limb. Naturally enough, this is apt to be the case when first rallying the senses on awaking from sleep. "Indeed," says one sufferer, writing of this point, "every morning I have to learn anew that my leg is anything but a Virginia wheat crop or ornamenting some horrible museum." But, while most men are thus conscious of a lost limb as still in place, the spirit member is never complete. The foot or hand are most distinctly felt, and then the ankle or wrist. The parts between these and the knee or elbow, as the case may be, are seemingly indistinct or absent, and any missing parts yet higher up are totally unfeared. In some cases half a hand is gone, and only a phantom finger or two remain somewhere in the air, with an utter abolition of every other portion of the arm. Probably some of these curious facts depend upon certain of the nerve ends in the stump being kept irritated, while others are perfectly sound and undisturbed. In accordance with these facts, the pains referred to lost parts are usually felt in the hand or foot, and very rarely elsewhere.

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THE ILLINOIS TEMPERANCE LAW.

Our readers have, through the daily papers, been informed that a new temperance law has passed both branches of the legislature, and having been approved by the governor, has become the law of the state. Our individual opinion upon this question is well known to be in favor of prohibitory laws, rather than merely restrictive—absolute prohibition by legislative or constitutional provision. Admit the power to restrict, and the right to prohibit (which very few now deny) is yielded. We hail with pleasure every advance toward this objective point, which we shall assuredly gain by and by. It sometimes takes generations to effect a revolution in public sentiment, particularly when great wrongs have become interwoven into the very life of the people and the institutions of the country. This was true of American slavery, and is to-day with the question under consideration. There are two prominent positions to reach to secure success in any reform movement, proposing a radical change in society. The first is to revolutionize public sentiment; the second, to make the laws conform to and give expression to public sentiment. The people of this country had, for years before the abolition of American slavery, become convinced of its pernicious influences, social and political; but how to remove the evil, was a question our ablest statesmen were unable to solve, till finally its terrible stains had to be washed out in rivers of blood.

The question, how deliverance from the power and influence of alcoholic drinks shall be effected, is becoming one of anxious interest to every philanthropist and patriot. Most of our statesmen, we are sorry to say, are politicians (unfortunately not in the sense of the better definition of that term), hence, in every advance movement, we have to contend not only against the prejudices of preconceived opinion and the immense monetary interest involved, but also the contaminating influence of party. Looking at the mighty work to be accomplished, the obstacles to be overcome, we have often been discouraged, and harbored for a time the thought that the rum influence would continue to blind the people of this nation, until by and by it too could only be atoned for by rivers of blood. Against these dark forebodings comes our belief in the final triumph of truth, and we work on, hope on, hope ever. The law just enacted by the State of Illinois is certainly calling out words of approval from the secular press of the country and the people who have assembled in various places to give expression to their views. Every day the question is asked: can the law be enforced? We hope so, but must add words of doubt.

We have been for thirty years identified with the temperance movement and earnest in the endeavor to procure the enactment of laws for the prohibition of the sale of alcoholic drinks. We have seen the utter failure of all laws providing for the regulation of the liquor traffic. It is a power that defies regulation and chafes at the least restriction. Our opinion is that where prohibitory laws cannot be enforced, restrictive laws will equally fail. Yet so far as this new law goes in the right direction, as before stated, we hail it with pleasure. It has some most excellent provisions. Particularly do we rejoice to know that the suffering wife or children of the drunkard may prosecute the liquor dealer for damages, and we hope thousands may avail themselves of its benefits. Let the temperance people of this state improve this opportunity to more fully awaken the public mind to the horrors of this terrible evil. Let voice and pen be used in urging a

strict enforcement of the present law, and at the same time work for a better. Efforts are being made in other states to obtain the enactment of the same law, and we urge all our friends to work with earnestness for a measure that, in so far as its tendency is to stop the liquor traffic, can but benefit humanity.

We believe Spiritualists and Liberals are generally found on the right side of this question. There are, no doubt, exceptions, for we have met those professing to believe that greater good can be accomplished by the power of moral suasion. We do not differ from this view, so far as relates to the unhappy victim. Our motto is, "moral suasion for the victim, legal suasion for the vendor." But we would, by the power of force if need be, remove these dens of iniquity and lures to sin, and destruction from the way of our children. May God and angels pity the mistake of the parent who stands opposed to a law that would shut up the grogeries into which his son is being ensnared by that which at last "biteth like a serpent and stingeth like an adder." For the information of our readers in all the states, we give on the eighth page a summary of the new Illinois temperance law.

DEFINITIONS IN SPIRITUALISM.

NUMBER V.

As naturally as fragrance from the rose, the sentiment of religion is engendered by the union of science and philosophy. Man may be as has been said, "a religious animal," but it is not as an animal, that he is religious. The apprehensions of the superstitious may be intensified to horror by threats of a ridiculous hell, and the emotions of the ignorant wrought up by the promise of an impossible heaven, while prosperous materialism grants its comfortable thanks for satisfactory "daily bread," and yet very little worthy the name of religion be felt or thought.

"The undevout philosopher is mad," was the declaration of one who was himself a philosopher and scientist. Facts are not sentimental, it is true, but we are made sentimental by a study of them, because they are of the nature of hieroglyphics, deciphering which we discover laws, the method of the Supreme Power, which laws are indices guiding us to a knowledge of principles, those principles being realized upon reflection, to be attributes of Infinite Life. So a study of facts acquaints us with the method of the Supreme Power, and informs us of the attributes of the Infinite Life. Being thus made acquainted with the universal manners, and the infinite constitution, logic and reason directly lead us to infer the character of the Divine Mind, realizing which, we are moved to sentimentalism, emotions of wonder are aroused, feelings of admiration are excited, and we are inspired with love, and led to worship. These views of infinite perfection, stimulate us to sympathetic imitation, we desire to become more "in the likeness of God," and we are not only made devout, but conscientious and moral.

To "know the true in order to do the good" is the teaching of one of the most popular scientists of the age. It is not true that "the more we know the less we believe," but that we believe less without evidence. Who like the astronomer should comprehend the glory and grandeur of the Infinite All? Who like the chemist can understand the wonder of the whole? or who like the naturalist appreciates the universal beauty? Religion, however, is not so regarded by sectarians. To them it signifies a belief in a creed, worship in a set form, and a life regulated by an arbitrary moral standard. So each clique or faction insist upon their own dogmas and deeds as the exemplification of religion, and though among the liberal minded there is an idea of a common religion, but little attention is given to any definition of that which thus constitutes a spiritual commonwealth.

There is perhaps no word used with greater vagueness, none concerning which honest analysis is so uncommon, as religion. Used in one sense, it is duty doing from a belief in God; in another, humanity; in

another, a doctrine; still again, a form of worship. So confused are the ideas attached to the term, so disgraceful and horrible much that has been believed and done in its name, that there are many liberalists who in disgust discard the word, and in haste repudiate anything it may be made to signify. Still we consider the word a good one, at least so long in use that to reject it is to be unable to convey to most persons, our sense of that reality of the spiritual recognized by the intuition, of the unity of the human and personal with the Infinite All, which has been the living tree of religion on which have grown the parasite creeds and encumbering sects.

To silence idle clamor, raised against "atheism," to prevent misapprehension by those who charge us with insensibility to moral conviction and pious sentiment, it is essential that Spiritualists avow and explain the fact of their susceptibility to such emotions, and the manner in which they consider it fitting to manifest them. In so doing they will develop their idea of that which is best described as religion, and put forward their own definition of a word so far polarized in the use of sects, as to have lost much of its legitimate meaning when in common use. It is not implied by this that the establishment of a creed, in the obligatory and dogmatic sense is desirable. The creed of Spiritualism is the demonstrations of science, and concordant conclusions of philosophy. Each mind may be able to add to it, and none until educated can fully accept it. There is no schism but prejudice, no heresy but ignorance; but rather than enlarge upon this subject now, we will abridge to save time, and announce such a definition of religion as may be acceptable to the whole Spiritualist public.

Religion is the preception of universal truth, universal good, and universal beauty; an appreciation of the nature of them, and of personal relations with them with the logical consequent morality, and natural worship in beauty (philosophically).

We may perceive, yet not appreciate; appreciate but not carry out in morals; be moral yet not feel the sentiment of religion. Science gives eyes to the race; it is its function to perceive. Philosophy develops the appreciation of all we know and experience; while morality is an effort to conform to an intuitive or educated sense of the fitness of things. All this is involved in religion, but in the highest, noblest, strictest sense Religion is a sentiment, an emotion; religion is an experience, a life.

The body is on the material plane, and related to phenomena; the intellect on the mental plane, and related to thought; the spirit is on the spiritual plane, and related to feeling. Religion is the life and experience of spiritual feeling. That which phenomena are to the body, or thoughts to the intellect, feeling is to the spirit. The supreme feeling of the spirit is love, hence religion is the life of love.

And thus it is, that when moved by science, and philosophy, and by heavenly inspirations, to wonder, to admire, to love, and adore the Mighty All, we find the highest form of worship to be the grateful service of humanity.

DIVORCE IN CHURCH AND STATE.

The rules of different religious denominations in regard to marrying divorced persons are substantially as follows:

Protestant Episcopal—No minister is allowed to solemnize matrimony in any case where there is a divorced husband or wife of either party still living; but this is not to apply to the innocent party in a divorce for adultery, or to parties once divorced seeking to be united again.

Roman Catholic Church—Divorce, except as to bed and board, not recognized in any case; and no divorced party to be married while the other is living.

Presbyterian—Divorce recognized for adultery only, the innocent party to be allowed to re-marry. We understand this to be the position of the reunited church, as it was of the recent branches. We think most, if not all other, Presbyterian churches adhere to the same rule.

Methodist—Substantially the same as the Presbyterian.

Congregational—This denomination having no common authority, except the Bible, each separate church determines such matters for itself under the advice and counsel of associations; but we think there is little difference in practice in it, the rule

of Presbyterian and Methodist churches being the one followed.

Baptists—Like the Congregationalists, the Baptists have no ecclesiastical authority, each church determining all questions for itself. The practice, however, is substantially the same as that of the three preceding denominations, the Bible rule being the guide.

While such are the theory and rules of the leading religious denominations, it is without doubt true that many clergy are loose in their practice; so much so, indeed, as scarcely to stop to go behind the license presented by the parties.

By the various states, divorce is granted or refused on different grounds. South Carolina follows the Roman Catholic rule, while Connecticut, Ohio, Indiana, and some others, have what are called "liberal" divorce laws, annulling marriages for many and various reasons, in effect almost at the will of the parties. The same differences are found in the legislation of various nations. France has no divorce; in England it is difficult; Prussia grants it somewhat freely, and is said to be most chaste of them all.

The need of the time is a science of social relations; the laws may be enacted which will recommend themselves to general adoption, and the present chaos of legal and moral cross purposes come to an end. But as long as we are content to accept an antiquated dogmatic assumption, as of greater authority than a positive fact—as long as we put our theology of speculation before our science of demonstration, we shall continue uncivilized, and suffer the penalty of our absurdity. The health, progress, and happiness of the race is connected in the matter, and free speech and honest action is required to elucidate the problem. Where so many disagree, all cannot be right.

PRESBYTERIANISM AND SPIRITUALISM.

"PRESBYTERIAN."—Next Sabbath forenoon Mr. Wilkins will deliver a discourse on the faculties of the soul, the phenomena of dreams, catalepsy, trances, and especially the power of the soul to act independent of the body. All who believe in Spiritualism are invited.

In consequence of the general invitation contained in above religious notice, we furnish the annexed abstract report of Mr. Wilkins' discourse on said occasion, as nearly as it could be obtained from notes taken at the time. Contrary to what we were led to expect from the wording of the notice, and the tendency of the clergy generally, the sermon was no assault upon Spiritualism; indeed, neither by name nor by intimation was the new philosophy even referred to. The speaker took up the various phenomena cited in above notice, showing therefrom the power of the soul to act independently of the physical body, and in the course of illustration, deducing his conviction that in such states the soul might even wander into the celestial spheres and hold converse with the blessed in heaven. Thus, the reverend gentleman, like the Spiritualists, believes that the celestial gates are ajar, and that mortals may, under certain conditions, ascend to spirits. What intervenes to prevent spirits, on the other hand, from coming to mortals, he did not state. If this be all the difference between Presbyterianism and Spiritualism, then the partition, according to Mr. Wilkins' exposition, is very thin. However, we subjoin the discourse and leave readers to judge and infer for themselves. We add the single remark that Spiritualists, believers in the Harmonical Philosophy, have occasion for encouragement in view of the fact that a sermon such as this, embodying so much to approve and so little from which to differ, can be preached in a Presbyterian Church, to a congregation of attentive hearers. We think Mr. Wilkins very clearly elucidates his position as set forth in the following words: "Our experiences prove that the soul is not dependent upon the body." Why then so tenaciously hold to the unreasonable, unscientific dogma of the resurrection of the material body, as we understand he insisted upon in a recent funeral discourse? We too believe in the resurrection of these bodies in the sense so beautifully expressed by Lizzie Doten:

We must perish—but then, by thy wondrous powers,
Will rescue from darkness these bodies of ours,
And fashion them over to verdure and flowers.

SERMONS.

Of the soul's innate faculties that which lies nearest to consciousness of being and is the first exercised of our mental operations in the cognition it takes of the outer world, is the power of perception. The earliest notice of the infant is of the mother that cares for it, next of the belongings of the room it inhabits, the faculty growing with its growth and with enlargement of the scope of its observation through the successive stages of after life. We live in the midst of a universe that mind has discovered—a universe whose objects the mind notes, apprehends, and arranges in their natural order, after they have been brought to our consciousness by the faculty of perception. The physical eye sees nothing, the physical ear hears not, else the eye or ear of the dead might be cognizant of sight or sound, for after death each organ of sense is mechanically as perfect in itself as when quickened by the vital spark. Each physical organ is only the avenue through which the soul goes forth to meet the material universe.

Another faculty of the soul is that of reflection, through which man is made aware of his personal existence, and whose products assimilate themselves to the soul constituting a part of its individuality. Reflection has the peculiarity that it may stand outside of itself and note, analyze, and measure its own operations; can hold up its present thought before its gaze and investigate its specialities as it would a flower of the field or a pebble of the beach. The judgment, the power of analyzing, comparing, and classifying, is a faculty purely intellectual. It is the soul of science, and of invention, the genius of the jurist and the historian. By it Gibbon rears the arch of his great history between ancient Rome and modern Europe; by it all things are made to troop around the mind as the animals of the creation around Adam.

To these faculties of the soul is added imagination, which is purely ideal, affirming all things with a final and self-supporting authority. There is much contention whether or not man is a religious being. In so far as he possesses this power, he is. It is like the Creator, conjoined with these is the power of memory, by which the soul recalls the thoughts, convictions sentiments and affections it has once held. By this the mind possesses the power of looking inward and backward. It is more than doubtful if any impression once received is ever effaced from it. A man never forgets aught that has once been traced upon this tablet. It immortalizes whatever once comes within its focus. Through this faculty the whole experience of the mind becomes a now.

The soul of man is a repository of immortal life. Man is not (as has been affirmed by some) a part of God, but is, in a sense, made a partaker of the immortality of God. From this soul-life, or God-life, every member of the body takes its value. We all love life: each of us would deem it good to have it made perpetual. Such is the lesson from the book of common sense and experience. The inmost tendency of the human mind is to attain perfection, and this is a point of testimony of immortality.

Was there ever a poet who did not some time in his measures embody the idea of a future life? We all have ideas that cannot be measured by aught in this life, and these are foretellers of immortality. It is because some minds feel this truth more keenly than others, that gives them supremacy over others. We must have an adequate sphere in which to unfold these capacities. Nothing in nature fully answers this demand, but only suggests it. Here, then in this suggestion is the promise of a future life.

The soul has power even here to act in supreme independence of the body: it thus shows itself fitted by its original organization to act without the physical body. If you have any object of study, do you not prefer to retire to yourself, shut out all external things from your notice, and concentrate the mind upon itself? The phenomena of dreams are important as relating to the question of future existence. They

have a relation to active waking life. Consider the body lies motionless and in appearance, closely death. Yet the mind, in its plans and executes; its actions are quicker than thought, its keens as in hours of activity; it speeds on long there is no sphere of action not open to its ingress. Croly says that in dreams faculties of the mind seem their place except the judgment, the powers of the soul strangely exhalted; never charged with thought, never to passion as when the body is alive. Indeed the soul is in proportion as the body is. On one occasion, years ago, passed through my brain the outlines of a sermon, I awoke I transcribed and the following Sunday, with impressive results. Again, completed the body of a dream sleep. Our experiences prove the soul is not dependent on the body; it has a wider range, a clearer outlook aside from the physical senses. The mind of one grows active in ratio as the body becomes passive. In cases of sleep the mind is not inactive but stimulated and vivid, hours bring about what the normal state would fail to accomplish.

For example, I cite the authenticated case of Rev. T. Tennant (Presbyterian), of Hold, New Jersey. He was of whose known goodness my all with whom he came in contact with reverence. His health had been injured by over study, and very suddenly, he seemed to pine. The time was appointed his funeral and the burial was nearly completed, when a physician present entreated that the body might be deferred till further notice. He had been made to reanimate a apparently lifeless body, in which he had detected signs of vitality. The request was acceded to, and he was recommenced for his citation, when at the very time of the allotted time of waiting, he awoke from his three days' trance, opened his eyes, and gave an account of his experiences. When fully restored he gave a glowing account; that while conversing with his brother in relation to the destiny of the soul, he suddenly found himself in another state of existence; that he realized the death and thanked God that his salvation was accomplished notwithstanding his fears. Being directed by a spirit to follow, he was led to a bright and shining light, which he entreated leave to join was told that he must return to earth. He affirmed that his days trance seemed not to have lasted longer than twenty minutes. Such are the facts, and attested by one of the best men the world ever knew. There was a period in the history of the church, within past sixty years, when such occurrences were frequent. Under preaching of Edwards and White whole masses of the congregation would be stricken powerless.

I infer, then, the demonstration of the immortality of the soul is this fact of its independence of body. If it may assert this statement while yet linked to its physical partner, who shall conceive measure of its range when it obtains its final release.

LIBERALISM IN LOUISVILLE.

Spiritualism, ever the parent free thought, is making rapid advances in Kentucky. E. S. Wheeler is speaking in Louisville, and they give free mention of his discourse. The following is from the Louisville Courier-Journal of Jan. 8th and 9th, an example from an able independent journal, for some who are not but are ignorant enough to impute abuse of Spiritualism and Spiritualism will make up in the public mind all deficiencies:

Mr. E. S. Wheeler, a Spiritualist lecturer, addressed the spiritual congregation of this city at Wed. Hall, yesterday evening. He

menaced by affirming that the phrase "Modern Spiritualism" is essentially a misnomer, and briefly recapitulated the discourse of the morning which had been a historic review of Spiritualism from the earliest times.

Spiritualism, he affirmed, had been coeval with the existence of humanity. The first man was a medium. "Modern Spiritualism" is simply the phenomena of the present, peculiar to the condition of the times, and occurring by the same general law. Spiritualism was affirmed to be a comprehensive system, at once a fact, a science, a philosophy and a religion, and as such inclusive of all that stood opposed to mere materialism. Spiritism might be defined as the scientific phase of the general subject. Spirit intercourse might be beneficial or hurtful in a degree corresponding to the intelligence or ignorance of those who sought it. Religion may be defined as perception of the true, the good and the beautiful, an appreciation of our relationship thereto, and the consequent morality.

Human nature was not totally depraved, but in love with truth; and as the animals and birds had their instincts which served them in their crisis of their life, so the human spirit had its intuitions or spiritual instincts which affirmed the great fact of immortality and the fundamental principles of natural religion, with a clearness and force no cavil or criticism could set aside. Intuition, scientifically considered, is the highest unfolding of the faculty of clairvoyance. It brings us face to face with abstract principles, in the same way that common clairvoyance revealed that which was invisible to physical eye-sight.

But such is the imperfection of our life that our visions are not always reliable, and we must turn from the bright and often bewildering gleams of clairvoyant illumination, and compare the theories we base upon them with the conclusions of science and the world of facts. The mistake of the theologians is not in affirming an eye of faith, but in ignoring the authority of science as an interpreter and a corrective of the vagaries of conceit and fanaticism. Each department of science rests upon facts and relates to phenomena. He who studies facts and their relations becomes scientific, and philosophically learns of natural law, which is, so to speak, God's method and indicative of the character of the Infinite. As each class of facts underlies each science, so the facts, phenomena, and manifestations of spiritualism give us a firm foundation for a scientific religion. "First is demonstrated the great fact of immortality, which is a primary point; and in the same way other truths are discovered and made certain; and so, step by step, the whole is logically built up until, on common ground, the teaching of the seer and the last results of the scientist harmonize together and establish each other.

Thus, reasoning deductively and inductively, we can arrive at a satisfactory solution of the great problems of our life and its universal relations. We learn that man is not a child of the devil, nor religion something foreign which he can experience only by miracle. Whoever loves the truth, whoever venerates the good, whoever admires and appreciates the beautiful is, in so much, devout; and he who at once does each with an appreciation of the obligation that he owes his relation to them, is of necessity religious.

Let us see, Yonder, beyond the clouds, shines a dim star. Scientists say that light moves nearly two hundred thousand miles each instant, and astronomers teach that a quarter of a million of years ago, the light flashed from that distant sun to fall upon your baby's forehead to-morrow night. The awful journey wears even the imagination. It is incomprehensible, unthinkable; and yet, could we but take it, an angel would meet us there and point us on, still on; for we should not have crossed the threshold of that vast universe, the home of the infinite spirit.

Fatigued with the thought, let us return, and gather a petal from the rose that blooms within the conservatory. Place the silken, tender leaf under the microscope; look down into the infinite littleness as we journeyed outward into the infinite vastness. See! Whole races of life become visible. Three generations pass in an hour; and yet not an individual of all the thousands of these animate atoms is defrauded in form, feature or ornamentation. Each organ, each limb, each articulation, is perfect, and perfectly adapted to the life it lives; and, wonder of wonders, the artist who paints the Western sunset and glides the Eastern morning has no more forgotten to make beautiful these forms than to fit them to the conditions of their existence.

Call it nature, call it God, call it what you will—the thought of this power that whirled the suns in unimaginable orbit of millions of years, and glides with dainty care the armor of the microscopic animalcule, must inspire in every healthful spirit a

sentiment not only of wonder, but of love and honest worship.

Religion is a matter of sentiment. It is a thing of emotion. It is no wild fanaticism or narrow sectarian dogmas. Intuition grasps it, science substantiates it, and it is the experience of the human race. Accepting the definition we have given we declare that he who knows it not has still to await the full development of his being.

This religion is Spiritualism, the great church of the future. Into it humanity shall be gathered; science and intuition are its teachers; and the generous service of a common brotherhood its accepted ritual.

Editorial Notes.

We call special attention to the communication in this number from Lyman C. Howe in response to A. J. Davis' appeal for aid to Austin Kent and Joseph Baker. These brothers we have never met but have read much of the labors of each. They are entitled, in this their hour of need, to the kindly remembrance of the Liberalists of the country. The Methodists have a fund for the support of their supernumerary ministers. As Spiritualists we hope by and by to grow to something similar. Until that time, however, many will suffer unless relieved by voluntary effort. Our good Brother Howe is himself poor so far as relates to this world's goods, but he proposes to give one half the amount of his labors on the day specified. If but a moiety of our speakers would go and do likewise, these worthy brothers would soon be placed beyond fear from want as to the necessities of life.

NAMES are being sent us with the request to have them affixed to the petition remonstrating against any change in our national constitution whereby that instrument shall be made to recognize any system of religion. In another column we republish the article from the *Index* calling special attention to this subject. We renew our solicitation for names, and would suggest as before that the petition as given in number 172, be copied and circulated for signature, after which send the petition to us, or office of the *Index*, as most convenient. We will continue our office petition for the names of all who are opposed to this orthodox sectarian movement. Since writing the above we have received a letter, the following being the closing paragraph:

I pray that every Spiritualist paper in America may join Mr. Abbot of the *Index* in his effort to get up a petition against a certain change in our constitution, or do a like work on their own hook. His move is a good one. The orthodox Christians should be met in the start. Radicals should lose no time in delay. Yours,

A. KENT.

Personal.

WM. WESTENFIELD.—We met this brother at the Marshall, Mich., meeting two weeks since. Not being one of the speakers engaged for the occasion, he did not occupy the rostrum, and we only heard him in the conference meetings, where his utterances gave assurance that he was an earnest, sincere worker, and left no doubt of his mediumistic powers. He was to speak the following Sunday in Marshall, and we have since heard that his hearers were well pleased and have engaged him for an indefinite time. This brother, an unassuming, sincere man, and a good inspirational speaker, is now fully in the field and will respond to calls for lecturers from any part of that state. Brother Westenfield has been taken by angel power from the Roman Catholic Church, and like the disciples of the humble Nazarene, has gone forth without money and without scrip, ready to preach the gospel of the New Dispensation as given to him by higher intelligences. As to compensation, he is satisfied with just what the people voluntarily bestow. Permanent address, Kalamazoo, Mich.

LYMAN C. HOWE.—Last Sunday Mr. Howe gave the closing lectures of his present engagement in Chicago. The congregations have constantly increased, and have listened to the eloquent speaker with an intense interest that we have never seen excelled. His lecture the previous Sunday, subject, "Time in Heaven,"

was the finest specimen of oratory to which it has ever been our privilege to listen. We commenced to take notes, but dropped our pencil in despair of being able to give even a glimmering of the beautiful sentiments and the grand truths to which he gave utterance. Wednesday, Thursday, and Friday evenings of last week he lectured to crowded audiences in Waukegan, Ill. Our reporter was present, and made an abstract report of the lectures, with which we shall favor our readers as soon as we can find our columns. Efforts are being made in Waukegan, and Kenosha (Wis.) to secure the services of Mr. Howe to speak on Sundays alternately with Miss Pease.

MISS SUSIE M. JOHNSON speaks for the First Spiritualist Society of Chicago through the months of February and March. Next Sunday she will appear for the first time under her present engagement, and will be greeted with pleasure by the many friends who have heretofore listened to her inspirational ministrations. Those who have never before had this privilege, should not fail to improve this opportunity of hearing one of the most effective advocates of the Harmonical Philosophy.

Corresponding Editor.

FLYING THROUGH MICHIGAN.

The cause of free thought is every year gaining ground in this state. It is fortunate for me that the gods have endowed me with plenty of vitality and a "cast-iron" constitution; for I average seven lectures every week during the lecture season, and five during summer. "No rest for the wicked." I enjoy this labor of pulverizing creeds, and furnishing facts and truths from Nature's inexhaustible store-house. This delicious sense of freedom, too, in talking one's convictions freely and heartily before the public—ineestimable blessing—is the soul's birthright. "Will the people remain and listen?" Sometimes a few in an audience will flee at the discharge of a volley of radiant thought, but the majority of such persons will return the next night. One of the principal rules of oratory, as laid down by authors of the art of speaking, is for the speaker to secure the good will of his audience. Perhaps those authors had reference to manner rather than matter; but they have been interpreted to mean both. How many truths have been smothered in obedience to the command, "Please your audience." It is practicable for a lecturer on unpopular themes to so cloth his most liberal ideas as to win the assent of his hearers. I believe with Thomas Paine, that "such is the irresistible nature of truth that all it wants, and all it asks, is the liberty of appearing." In my view the greatest duty of a speaker to himself and his hearers is to express his convictions upon the subject in hand without restraint. His, or her, manner should be such as to secure respect for the stranger-thought. If a person is thoroughly satisfied that a proposition is true, strength of character is gained by bravely maintaining it in the teeth of every form of opposition. Harvey discovered the circulation of the blood. He was one man against the combined wisdom of the world. He was stronger than all of them because he could demonstrate that he had the truth. They were weak because they were wrong. Truly, "One man shall chase a thousand."

Seven years ago I was obliged to take a new position on the question of mediumship. Forced by facts to do so. Epes Sargent, in his admirable work, "Planchette; or, The Despair of Science," quotes my position faithfully in the following paragraph:

"Spirit communications," says Mr. W. F. Jamieson, "partake more or less of the idiosyncrasies of the mediums through whom they are received. On the part of intelligent spirits, there is no claim to infallibility. They teach people to accept nothing without adequate proof. Seventy per cent of the alleged spiritual phenomena may be of mundane origin, though not impostures. But one incontrovertible fact proves spirit existence and communion as positively as a million facts can do. Years since I witnessed phenomena under circumstances that precluded imposition or trick of any kind. There may be ten thousand counterfeits, but they do not shake my confidence in that which is genuine."—*Planchette*, pp. 284-5.

My views I have thus freely expressed publicly and privately. They have been in print for years. I have, however, been denounced as an opposer to mediumship by a few Spiritualists who have manifested as much sectarian bitterness in writing of the "enemies of mediums" as Romanists did against heretics. But the Spiritualists are becoming more critical in spite of the cry of the pseudo "defenders of mediums." Mediumship is a science, or it is nothing. I believe it to be a science. Hence, it should be treated accordingly. There are many mediums perfectly honest, believing sincerely that they are inspired by spirits, but whose "inspirations" have no other origin than their own brains. I have tested this to my entire satisfaction.

As to the dark-circle mania, it is a black blot on the fair front of Spiritualism. Denunciations of the *PRESENT AGE*, and its writers, because of its, and their, criticism of mediumship, will not deter from as plain avowals in the future as in the past.

A case in point: M. Milleson, spirit artist, was at Battle Creek Convention. He had some so-called spirit pictures on exhibition. I had intended to devote an article to a description of those pictures, and let the public judge. My lecturing duties monopolized my time, and I was obliged to defer the notice. In the meantime, the Charlotte Convention was held, and Bro. Milleson there complained because I did not mention his pictures and thought it was proof positive that I am unfriendly to mediums. And the Spiritualist press is unfriendly, he says, because they overcharge the "poor mediums." "Lo! the poor Indian," was a sentiment, though expressed in beautiful poetry, that did not tend to make a man of him. "Lo! the poor medium," is a wail of sickly sympathy, of which impostors receive the larger share, and which every mediumistic man and woman feels is belittling to them, an insult to their manhood or womanhood.

If I could have commanded sufficient time to notice Mr. Milleson's pictures I would have written as they impressed me. They are, perhaps, the mere beginnings of a phase of mediumship that may end in something valuable. As works of art they are a failure. If I understood him right he does not claim anything for them as works of art. One thing I am sorry for, that he (under the direction of the spirits, he says,) has sunk twelve thousand dollars in getting to his present stage of development. The development is not worth so much. The spirits are, as a general thing, poor financiers. In this case they have compelled Bro. Milleson to pay just twelve thousand dollars too much for his whistle. The interest on that amount would have enabled him to live comfortably and would have given the spirits ample opportunity to paint the poor sketches which he has in his possession, and which are no credit to him or the spirits.

This would have been the tenor of my contemplated article on Mr. Milleson's "paintings."

Dr. G. Newcomer, of Cleveland, Ohio, is doing a good work in healing. He cures diseases medically, mechanically, and magnetically, or by vitalization. His success is gratifying. This week he has been treating many cases in Watrousville. Next week he will be in Caro. The doctor weighs something less than three hundred pounds, and is a powerful magnetist. He opens my meetings with a few appropriate remarks on science. Last evening he gave us a rich treat in the shape of an old piece of music, written in buckwheat notes. The doctor is possessed of a musical voice which raised the buckwheat and brought down the house. He thinks I am so full of infidelity that it would be an advantage to my meetings to have him with me to give them a "devotional cast!" The doctor is brimful of good nature, and is friendly to the "flying bowl"—of milk! Exact picture of Falstaff—except the fluid lacteal.

I am stopping with D. G. Wilder, Esq., a gentleman possessed of a nice appreciation of the humorous side of life, as well as acquaintance with the philosophical. Mrs. Wilder is an

estimable lady, and agreeable in manner. Their daughter Nellie, a miss of thirteen, gives fair promise of musical ability, and is remarkable for the ease with which she acquires information. Miss Maggie D. Rikart, a member of the family, is strongly mediumistic, a lady of pleasing appearance, resembling the editor of the *Lycium Banner*, Mrs. Lou H. Kimball.

L. L. Wilson resides near here. He is about to bring out a new system of phonography that will be easily acquired, and which will doubtless meet with a favorable reception. W. F. JAMIESON.

WATROUSVILLE, MICH. JAN. 19th.

A RESPONSE.

BY LYMAN C. HOWE.

Spiritualists, Lecturers, and Societies, everywhere, Greeting:—

In the *Banner of Light* I find a proposition from A. J. Davis which seems to me eminently practical and which I hope every lecturer and society will heed; viz, that we all act in concert, on a specified day, for the benefit of Austin Kent and Joseph Baker, and each give "one lecture for the benefit of these two unfortunates or take up a special collection in their behalf." I propose to act upon this suggestion, and my object in writing this is to echo the appeal and stimulate others to join in the good work. Many will doubtless feel the impulse to respond in deed, who having no guaranty that the action would be general, and feeling the weakness of their own finances (as does the writer of this,) may conclude to leave this labor of love to others more blessed with means.

Brothers and sisters, I intend to act in this matter, whether few or many join in the work. I have given hundreds of lectures for nothing, to a public that was much better able to pay for them than I to give them. Why hesitate to give one now in behalf of the helpless and suffering? I think I cannot better celebrate my fortieth birthday—Feb. 11th, 1872—the day suggested by Bro. Davis as "the silver-white day" for this most practical prayer and rational thanksgiving. I would suggest also that not only lecturers join in this pence-cost, but societies and all private citizens be admitted to this banquet of love and enroll their names among those "who love their fellow men." I propose to devote the proceeds of one lecture—one-half of my Sunday's work—and then take a collection besides. If a lecturer can give \$10 or \$15 out of his earnings, the society ought to give as much more; then let all private individuals who read this call, join the concert on the specified day and send in their mite, and the heavens will rejoice and the earth be made glad. May we not hope to hear from lecturers and societies, with a generous donation for these sons of God. Who answers?

"I live for those who love me,
For those who know me true,
For the heavens that smile above me,
And the good that I can do."
Chicago, Jan. 20, 1872.

For the *Present Age*,
TUTTLE & S. TILTON.

BY AUSTIN KENT.

On reading Mr. Tuttle's article on Tilton's life, Mrs. Woodhull, I desired to say—I consider Mr. Tilton's act in writing and publishing that pamphlet the most courageous, gallant, and noble, in a word—the most manly act which this age has witnessed. It was the crowning act to Mr. Tilton's past life. If a leap, it was a leap forward and upward. Mr. Beecher goes as far as he can safely go. I glory in the fact that some men—the Tiltons—do not consult their safety before they act. Let me suggest to Mr. Tuttle that possibly Mr. Tilton is rising even when he thinks him sinking. I must believe in the total depravity of the race before I can believe that Mr. Tilton will not be more than sustained in that manly act.

I have no doubt Mrs. Woodhull is a good pure woman by every true standard of judgment. She may or may not be a great fanatic. Possibly as much so as was that dear old man, John Brown. A higher wisdom than H. Tuttle's or A. Kent's sent him to Virginia. It is possible we shall all yet see that Mrs. Woodhull's political moves are not as insane as some of us think.

Notices of Meetings.

OPEN SOCIETY.

The Ohio Society of Spiritualists will hold their next quarterly meeting at Cook's Corners, Saturday and Sunday, Feb. 10th and 11th. Chas. Andrus will be in attendance and speaker. A cordial invitation is extended to all, and we hope to see a large attendance. Visiting friends will be provided for. A. WRIGHT, Pres.

MRS. WHEELER, Sec'y.

VAN BUREN COUNTY CIRCLE.

The Van Buren County Circle will hold their annual meeting at Broadsville on Saturday and Sunday, Feb. 4th and 5th. Opening meeting at 2 o'clock P. M. Saturday. Miss Nettie M. Pease, and Frank McAlpin, are engaged as speakers for the occasion. A general attendance from all parts of the county is earnestly solicited. JOHN BAKER, Pres.

J. H. TUTTLE, Sec'y.

THE *GOLDEN KEY*.—By Nettie M. Pease. Northwestern Publishing Company, Chicago.

Orthodoxy has its story tellers, why not heterodoxy? From the day of sleep, probably long before, fable has been accounted a good medium for the propagation of wholesome truths; just as healing, but bitter, medicines are made tolerable by the pleasant vehicles in which they are conveyed. The "Golden Key" seeks to offer the strong meat of spiritualism wrapped up in such form that they will not offend weak stomachs. Many who cannot digest the plain truth, when told them in a plain manner, will be attracted to its person and disregard the romantic incidents of an engaging novel. Nettie M. Pease is known to many of our readers as one of our brightest and powerful journalists, and this pleasant book will add another leaf to her chapter. The story is interesting, well taught, and although it may be considered somewhat melodramatic, it better serves the purpose of the author, as helping to bring out manifestations which can occur in their greatest force only under exceptional circumstances, and is not applicable to the common order of human events. Whatever credit might under ordinary circumstances have attached to Miss Pease for her work is expressly disclaimed in her preface, which will cause the book to be read with increased attention. She says:

"The following story, founded on facts, treats upon subjects of deep interest, and which at the present time are attracting the attention of scientists. As the source from which it emanated, we can only say that the author, owing to a peculiar physical and mental condition possesses the faculty of abstracting herself from the outer world and while in that condition, was controlled by a power claiming to be the spirit of a person who once lived on earth, who gave his life history, which is entitled, 'A Search for the Temple of Happiness.' At the close of the record, he promised to give another communication, to be entitled, 'The Golden Key, or Mystery beyond the Veil.' In the month of June, 1870, he again took control, and gave the following story. The communications have given, as near as possible, the precise language of the dictation. At times, in exciting parts of the narrative, the utterances have been so rapid that the exact words may have been lost, but the ideas have never been changed. Nearly every chapter is fraught with gems from the stores of spirit life, and contains instances of the phenomena and much of the philosophy of modern Spiritualism. N. M. P."

Woodhull & Claflin's Weekly.

APOTHEOSIS.

Henrietta Green, wife of J. B. Green, of Cincinnati, O., Jan. 31st, 1872. The funeral discourse was delivered by Hudson Tuttle.

The Present Age.

A Weekly Journal.

Devoted to Religious, Political and Social Reform, Literature and General Intelligence.

An Independent Critic on all Popular Movements.

COL. D. M. FOX, EDITOR.

304 WARREN AVENUE, CHICAGO.

Associate Editors:

DR. F. L. H. WILLIS, at N. Y. Office, 213 West 23d Street.

E. S. WHEELER, No. 6 Gloucester Place, Boston.

Woman's Department,

MISS NETTIE M. PEASE, EDITOR.

The Home Circle,

ANNIE DENTON CRIDGE, EDITOR.

W. F. JAMIESON, Corresponding Editor.

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The Young Plag's Revue is a large and beautiful newspaper for young people and all who start last year, by H. F. N. Lewis, the editor of the *Week*. It is needed in every family.

We trust these liberal offers will induce our friends to canvass their respective communities for us.

To the several departments of the *PRESENT AGE* we invite the attention of all who have faith in the progress of the human race, and who desire to see the progress of all.

We are anxious to see the progress of all, and we are anxious to see the progress of all.

Who by some moral revolution
men are cut loose from all narrow
moorings, and get beyond the
the sentiment that once bound them
with no immediate selfish interest
to subserve—as, for instance, the
fathers in leaving England, or the
French Communes in the late war
in hardships and suffering they
down to the hardpan of universal
principles, and in their highest
spirational moments proclaim just
liberty, equality for all.

Visiting Chicago not long since
saw great pieces of rock of the
wonderful mineral combinations
gold, silver, glass, iron, layer
layer, all welded beautifully together
and that done in the conflagration

The Home Circle.

ANNIE DENTON CRIDGE, EDITOR.

DARE

Dare to be honest, good, and sincere;
Dare to be upright and you never need fear.
Dare to be brave in the cause of the right;
Dare with the enemy ever to fight;
Dare to be loving and patient each day;
Dare speak the truth, whatever you say;
Dare to be gentle, and orderly too;
Dare shun the evil, whatever you do.
Dare to be cheerful, forgiving, and mild;
Dare shun the people whom sin has defiled.
Dare to speak kindly, and ever be true;
Dare to do right, and you'll find your way through.

CALIFORNIA.

CHAPTER XXVII.

Mrs. Strawbridge and her sister were sewing in the afternoon; baby Aftena was playing on the floor; the three children were in the arroya playing under the fume. They had been making garden under the fume and then Charley had waded into the fume, splashed the water over and so irrigated their garden.

Very still it was in the house and very fine the view from the three windows of their sitting room. Grand, very grand, the lofty mountains, east, west, north and south. All at once in popped the three children, their faces radiant with sunny smiles. Charley entered first but turned and whispered to May. May said "yes," and looked very shy, as if she wanted to do something but felt bashful about it. Mrs. Strawbridge exchanged glances with her sister but said nothing; both thought that the children had come in for some special object but they had made up their mind to let the object develop itself. Then Charley led May to a chair, while Ernest, grinning all over his face, followed and stood beside her, looking, greatly amused, into her face.

"Will you do it, May?" he said in a loud whisper.
Then Charley turned round to his mother and aunt saying:
"May wants to make a speech."

"All right," said her mother. "We will be your audience, May, and listen respectfully to all you have to say."

"Get upon the chair, then, May," said Charley, and hastily she mounted.

"I want to make a speech on little girls' rights," she said. "Mamma talks about children's rights, woman's rights and men's rights. I heard her lecture in San Bernardino when we were there, and now I want to lecture on little girls' rights. Charley has more rights than I have; he has strong cloth pants and jacket, and he can roll down the arroya just as much as he likes, but I can't, because my dress would get dirtied. I want pants, cloth pants, like Charley's."

"Hear! hear! hear!" said her mother and aunt, while Charley and Ernest clapped their hands with delight.

"I want little girls' rights," said May. "Mamma ought to practice what she preaches; she said in her lecture (I heard her) that girls should have all the rights that boys have. Then I want cloth pants and jacket so I can roll down the arroya like Charley. Mamma never says to Charley when he goes out, now, keep your clothes clean, but she says to me, ladies and gentlemen." May spoke earnestly now, with her eyes away over the heads of her audience and she continued: "I don't like my delaine dress and pretty apron; they get dirty too soon. I want to joy myself. I want little girls' rights. I want a suit of clothes like Charley's."

Down jumped May from the chair amid a shower of applause.
"You shall have your rights, May," said her mother, taking out a gray cloth suit that had been put away because too small for Charley. "Come here; put on this suit of clothes."

"I shall be very glad," said May, as she threw off her dress, and into the pants and jacket she went.
"Why what a pretty boy you make!" said her mother.
"You have little girls' rights now," said the little old man Ernest, taking her by the hand and walking towards the open door.

"Yes," said her mother, "go away to the arroya and have a good time."

And off they went.

"My May is right," said her mother, after the children had descended into the arroya. "She feels that she is not as free as Charley; but what is to be done? It won't do to dress her in boy's clothes."

"Here we could," said her sister, "except when we go from home."

Then the two ladies were silent some time, both thinking about May's speech and how she could have equal rights with her brother.

"I have it," said Mrs. Strawbridge. "I know what I will do, I will make her a dress of the same kind of cloth as Charley's suit, she shall wear no aprons, only her cloth dress, high in the neck and long sleeved."

That was a wise thought. The dress was made, and to-day, May wears her cloth suit, and is in possession of little girls' rights. She can now roll down the arroya, sit on the ground, make dirt pies, or anything else that boys do, freely without spoiling her clothes; indeed the cloth is of such a convenient color that no dirt can make it look dirty. You see her speech did some good. By the by, that will be just the dress for May when she becomes what she calls a "farmer-lady." She can attend to her fruit-farm nicely in such a dress as that. How many of the readers of the "Home Circle" are going to be "farmer-ladies." Don't think of being dress-makers or milliners, or even school teachers; too many girls are going to be school teachers; that branch of business is over supplied. But find out what you are fitted for, and be resolved to aim for that and nothing else. If you are going to be a "farmer lady," as May says, then work towards that, study for that, and never mind who laughs if you win. Think how much better it will be to have a farm and a house of your own than to sew from morning to night for hardly enough to buy you food and clothes. But children don't like sermons or long speeches, at any rate so say Charley and May, and they ought to know, so I will say no more about "farmer-ladies" just now, except this: there are five ladies in this part of California who have come here to farm; one of these, who lives in a small house of two rooms, has made every piece of furniture in her house herself, except one chair; made her bedstead, tables, two lounges, and a table with shelves above for books, little shelves in corners for shells and curiosities which she has gathered in her travels through various parts of the world, for she has been quite a traveler, been in England, France, Texas, Mexico, and I know not where else. She is going to put in thirty acres of wheat and five acres in opium. She is also preparing to put in thousands of fruit trees; oranges, lemons, apples, figs, limes, etc., and in ten years she will be worth thousands of dollars. Her fruit, alone, will yield her a yearly income of many thousand dollars.

To-day is Monday. On Saturday Ernest's mother came up alone to talk about her crops, for you know she is a "farmer lady," and took May home with her. Yesterday about night May returned with a gentleman on horseback. How proud she was as she drove up to the door and handed her mother a small bundle, saying:

"That is a specimen of wheat aunt says she has for sale, at \$ 3.50 for a hundred pounds. She has sixteen hundred pounds to sell, and she wants you to find some one to buy it."

"Well done, little May," said her mother. "You will be able to do business when you are a lady, I am sure."

Into the house walked May, telling Charley how proud Ernest was with his new shoes; how Aftena would not allow her mother to sit in her chair; that a chicken had been killed for dinner, and twenty-five eggs laid by the hens; that the irrigating ditch was down at aunt's house, and so she had plenty of water; that aunt was having a new pantry built, and finally, that she slept all night on the pantry shelf, Ernest crying heartily because he could not sleep on the pantry shelf too.

"I slept on a lounge cushion," said May, "that aunt put on the shelf, and it made a fine bed."

In the evening, when May and Charley were rocking in their chairs,

which had arrived from Washington, and which had been sent by their father with some other things in a large case round Cape Horn—when they were talking of Washington, of their former home, of their father playing the violin in the evening, of their mother telling them stories in their nice cozy sitting room, Charley said:

"A little bit of home, mother, are these rocking chairs. Oh dear! I do wish father and all our things were here."

"Let me tell you a story," said May, "that I heard to-day. Two gentlemen called at aunt's house. One of them said he had been a miner, and had picked up three hundred dollars in a day. Don't you wish, Charley, you could do that?"

"Yes, I do so; I would soon be rich at that rate and would I not have horses and books and a fine house! We would not live in this shanty, I know."

"Well, let me tell you the story he told aunt," said May. "One time he was away up country, he said, finding gold. He had to climb a mountain, no, a hill, shaped like that." (Here May put the tips of her fingers of both hands together and kept her hands apart at the wrist). "He had a blanket over his shoulder, the ends hanging down in front; he had too, some old tin cans that he used for cooking and eating his breakfast and dinner. By and by he saw a large bear, but he thought to himself that it was a mule. But the mule looked so hard at him, he wondered what made it do that. Then it stood on its hind legs and growled; and he knew it was a bear. The gentleman was near the top of the hill you see, and he went on; then the bear growled again, and stood on his hind legs again, when he had walked a little way down the hill on the other side. The gentleman then dropped his tin cans, and down the hill they went rattling after the bear, and away ran the bear as fast as he could scamper."

"That is a pretty good story, May," said Charley.

"Yes," replied May, "but what do you suppose Ernest said to me when the story was finished? He said, 'When you and I go hunting bears, May, let us be sure to take plenty of blankets and old tin cans.'"

"Ha! ha! ha!" laughed Charley. "That is just like the wise old gentleman Ernest."

It is not so much what you say, As the manner in which you say it; It is not so much the language you use, As the tones in which you convey it.

The words may be mild and fair, And the tones may pierce like a dart; The words may be soft as the summer air, And the tones may break the heart.

BOYS USING TOBACCO.—A strong and sensible writer says a sharp thing, and a true one, too, for boys who use tobacco. "It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a mat of much energy, and generally lacks muscular and physical as well as mental power." We would particularly warn boys who want to be anything in the world to shun tobacco as a most baneful poison.

GOLDEN WORDS.—The strength of a nation is in the intelligence and purity of its people, and that intelligence and purity are best secured by the circulation among them of the elements which contribute to the health of body and mind, and this circulation is brought about by their protection in the enjoyment of personal security, the advantages of education, and wages adequate to their proper maintenance.

The old Jews had this proverb among the many wise things that they had: "He that brings his son up without a trade brings him up to steal." If a man have never so large a fortune, it is the greatest misfortune that can happen to his children not to learn how to work.—*Becher.*

It cannot be too deeply impressed upon the mind that application is the price to be paid for mental acquisitions, and that it is as absurd to expect them without it, as to hope for a harvest where we have not sown the seed.

Pleasantries.

A STOCKKEEPER having advertised his stock to be sold under prime cost, a neighbor observed that it was impossible for him to do so, as he had never paid anything for it himself.

An old bachelor having been laughed at by a boy of pretty girls, told them that they were small potatoes. "We may be," replied one of the maidens, "but we are sweet ones."

"GEORGE," asked the teacher of a Sunday school class, "who, above all others, shall you first wish to see when you get to heaven?" With a bright face brightening up with anticipation, the little fellow shouted: "Gorliah!"

"WHAT shall I do to get warm?" asked a fashionably-attired lady of a Quaker who was riding in a carriage with her, at the same time shivering in her lace shawl and a profusion of jewelry. "I don't know," replied the Quaker, solemnly, "unless thee puts on another breastpin!"

A NEGRO waiter, who had twice awakened a traveler to inform him that breakfast was ready, and a third time broke his slumbers by attempting to pull off the bedclothes, thus explained: "Massa, if you isn't gwine to get up, I must hab de sheet anyhow, cause dey're waiting for de table-cloth!"

PARSON: "What's a miracle?" BOY: "Dunno." PARSON: "Well, if the sun were to shine in the middle of the night, what should you say it was?" BOY: "The moon." PARSON: "But if you were told it was the sun, what should you say it was?" BOY: "A lie." PARSON: "I don't tell lies. Suppose I told you it was the sun, what would you say then?" BOY: "That yer wasn't sober!"

A COUNTRYMAN traveling for the first time on one of the London trams, and wishing to get out, gave a vigorous pull at the bell-strap extending along the centre of the car, and the result was a sharp ring from both bells. "What are you ringing both ends for?" exclaimed the irritated conductor. "Because I wish the thing to stop at both ends!" replied the rustic.

Temperance.

THE PHYSIOLOGICAL ACTION OF ALCOHOL.

The chamois hunters of the Bavarian Alps rigidly abstain, for their life is dependent upon a quick eye, a steady hand and a strong foot. The self-same principle is adopted temporarily by our trainers, runners, prize-fighters, and boat-racers.

Tom Sayers, the "champion of England," could never have fought for nearly two hours, had he not been prepared for such a warfare on total abstinence training. A gentleman said to this renowned hero of the prize-ring, "well, Tom, of course in training you must take a deal of nourishment, such as beefsteaks, Barclay's stout or pale ale?" "I'll tell you what it is, sir," answered master Thomas, "I'm no teetotaler, and in my time have drank a good deal more than is good for me; but when I've any business to do, there's nothing like water and the dumb-bells."

THE RUNSELLER.—Every individual in society is expected to contribute something to its advancement and interest. We remember to have read, many years ago, of a company of tradesmen who united themselves into a mutual benefit society, and each one had to relate what he could contribute to its support.

First the blacksmith came forward and said:

"Gentlemen, I wish to become a member of your association."

"Well, what can you do?" "Oh! I can iron your carriages, shoe your horses, and make all kinds of implements."

"Very well, come in, Mr. Blacksmith."

The mason applied for admission into the society.

"And what can you do, sir?" "I can build your barns, houses, stables, and bridges."

"Very well, come in; we cannot do without you."

Along comes the shoemaker, and says, "I wish to become a member of your society."

"Well, what can you do?" "I can make boots and shoes for you."

"Come in, Mr. Shoemaker; we must have you."

"I can bring the gray hairs of the aged to the grave with sorrow; I can break the heart of the wife, and blast the prospects of the friends of talented, and fill the land with more than the plagues of Egypt."

"Is that all that you can do?" "Good heavens!" cried the rum-seller, "is not that enough?"

INTERESTING TO BEER-DRINKERS.—The statement is made in a New York paper that several horses have recently died in New York from feeding freely on brewed grain, a chemical analysis of which revealed the fact that strychnine was the destroying substance, it having been used in the manufacture of beer.

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